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THE PATHWAY OF THE PIONEERS AND THE PRESENT HIGHWAY OF OPPORTUNITY IN EGYPT

MISSIONARY MOTHERS

By Miss Rena L. Hogg, Assiut, Egypt

AMONGST missionary mothers I have lived my life, and to a missionary mother I owe my birth, so it is but natural that the pictures the subject evokes for me should come through the film of my own memories.

The first is very remote, belonging to the days of the pioneers—a dark picture, for the hour is late and the large rooms of the old Assiut home are but dimly lit and seem to lose themselves in mysterious shadows. A deeper shadow is in the air, separation, but I am too small to understand its full significance, and feel it only as a ghostly presence, a fear without outline from which my one safeguard is a mother's skirts. Dumbly troubled, I trot beside that mother from room to room, from drawer to trunk, wherever her busy tasks compel her as she prepares for sacrifice, her skirt grasped firmly in my hand, too tired for question or for talk, but not too tired to follow and not daring to let go.

The picture has no beginning and no end. Do I really remember it? Or is personal memory merged in my mother's memory of the effect on her of those following feet, when loyalties were at strife and sickness had demanded a choice between children's claims on the one hand and on the other a husband and the work? In any case the picture focuses for me the tragedy in every missionary mother's life which someone has said he could read in their eyes years before the inevitable crisis came, which now comes, thank God, not so early as it once did.

Indeed, not merely and not first at the parting of the ways must the missionary mother make her choice. The clash of loyalties meets her from the start. What is best for the children is rarely best for the work. To what extent shall she let her missionary opportunities slide while she follows the lure of her ideals of home life? To choose between "this" and "that" were easy, but

"This—how much? That—to what limit?" How hard to decide with both so dear! Here again a picture from the past focuses for me the problem.

Separation is over. A new attempt at united life in Assiut has been begun and the mother must carry on the education of her girls. But our sitting room has been invaded by a cluster of village women. The teacher must turn hostess and the pupils continue work as best they may. One pupil's attention wandered.

How clearly I can see my mother in the old-fashioned rocker by the divan, her pink dress in striking contrast to the black-shrouded figures seated there and at her feet! The white-frocked baby on her knee, our chubby Number Ten, has rivetted their eyes. They are full of questions and delight, and presently, he nothing loth, they must have him in their arms to kiss and handle. Microbes? Dirt? Things that bite? She has given her own answer to those questions long ago in trust and love, and yields him up with smiles. That did not move me then as it did later. What at the time rivetted the trifling incident on my memory was what happened next. Our black Fanna had carried off our baby to other regions, but my mother had taken from a woman's arms another, wizened and pitiful. "Your milk is blessed, Feed him," pleaded his mother, and mine gathered the unnourished little one in loving arms and held him to her breast. He should for once have, from her abundance, full satisfaction for his chronic want!

Am I in sentimental fashion exaggerating the trivial? I wonder! I have given the picture as symbolic. It stands to me for a special service of missionary mothers to our Lord in Egypt. At my angle from the table I could not see my mother's eyes, but I know their expression for I have recognized it in the eyes of other mothers facing similar guests — Mrs. Finley, Mrs. Finney, Mrs. . . . . (Fill the blank yourself, for I must stop somewhere and I must not mention those around us still.) That mother-love that overleaps and obliterates the boundaries and race solves for each her problem. By light of it she threads her mazy way and fulfils her special calling in the breaking down of all partitions — our greatest present need.

I do not mean to hint that the work of missionary mothers has been confined to hidden ministries. To them the mission in Egypt has owed much in the visible "mass called work that held the eye and took the price." Does the church realize that? How much of her institutional work was begun by them! Who founded the girls' school that has grown into the Carrie Buchanan Memorial in Luxor? It was Mrs. Murch. The Mary Herron School in Tanta? It was Mrs. Kelly Giffen. The Beni Suef School? Mrs. Walker. Zagazig School? Mrs. Hart. It was Mrs. Hart too who foreshadowed our Tanta Bible Training School in the little band of village girls she boarded and trained, on the roof of the Zagazig mission house.

As for our Temperance work, it was a tiny effort struggling in the

valley till Mrs. Hoyman and Mrs. McFeeters came to the rescue, threw into it their ardour, time and brains, and made of it a force to be reckoned with. And what about Welfare Work and Community Centres? Would not the former term describe well industries that had long lived in the home of many a missionary mother? And which of the latter is a busier hive than was the home of Mrs. R. S. McClenahan in Assiut, or of Mrs. Harvey in Cairo — the latter drawing within its ever open door not the Cairo community alone but friends from north and south and far beyond the seas, while Mrs. Finney's hospitable home in Alexandria was a door to Egypt welcoming every comer and transforming strangers into angels unwares by opening their unexpectant eyes to see mission work as a gracious and attractive ministry, and Egyptians as a race to be respected and loved.

"And what shall I more say, for the time would fail me to tell" of those who have carried the light into Egyptian homes, acompanied and inspired the Bible-women, so safeguarded their husbands' time and strength as greatly to increase their usefulness, shared their labours by boat or car amongst churches or unreached villages, or, last service of all, so infected their sons and daughters with their dreams for Christ's kingdom on earth that they have become their co-labourers in this or other parts of the great, needy world.

Let me list these last as I close, and guessing by my own memories of a mission home the subtle and unconscious influences that led their children into such service, let me give thanks for them every one, both those on earth and those in the great unseen. "Such good do (mission) mothers," they surely "have God's license to be missed."

Mrs. Gulian Lansing
Elmer E. Lansing, M.D. (Egypt)
Mrs. John Hogg
Rev. Hope W. Hogg (Egypt)
Jessie J. Hogg (Mrs. W. L. McClenahan, Egypt)
Rena L. Hogg (Egypt)
Rev. Alfred G. Hogg (Madras Christian College, India)
Bessie K. Hogg (Calcutta, India)
Laurence A. Hogg (Y.M.CA., India)
Mrs. Andrew Watson
Rev. C. R. Watson (Egypt)
Mrs. David Strang
Isabella Strang (Mrs. J. C. Lansing, Egypt)
Matilda Strang, Egypt (Mrs. Hyde)
Mrs. J. R. Alexander
May Alexander (Mrs. F. S. Thompson, Egypt)
Lina Alexander (Mrs. William Owens, India)
Mrs. John Giffen
Rev. Bruce J. Giffen (Egypt)
Edna Giffen (Egypt)
Mrs. J. Kelly Giffen
Margaret Giffen (Mrs. C. P. Russell, Egypt)
Mrs. T. J. Finney
Davida Finney (Egypt)
Mrs. W. K. McFarland
Evelyn McFarland (Egypt)
Mrs. E. M. Giffen

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SNAPSHOTS FROM SEVENTY YEARS OF P.M.I. LIFE

By Miss Ruth Work, Assiut, Egypt

OUR first snapshot bears the date March 5, 1865. It is an indoor scene in a small upper room generously offered from her humble home by the missionary's wife. Here Miss McKown, a young American woman, opened the first school for girls south of Cairo, her student body three young girls whose parents had braved the opposition raised against any effort to educate *girls*. As the numbers grew, Mrs. Hogg often gave help in the school, usually with a baby on her arm. Later, when the boarding school was started, Dr. Hogg made his contribution by gathering the girls round the harmonium, where they learned songs to this day remembered by some. Miss McKown, that woman of vision, then set in motion that which has made many daughters of Egypt to be leaders in the highest and best activities of life.

Snapshot No. 2 is of the school in its new building in 1886, the building for which Miss McKown had through much labor gathered the money. About this time Miss McKown was struck with blindness, and Miss Kyle and Miss Jessie Hogg were put in charge. Miss Kyle being transferred to Cairo, it fell to "Sitta Jessie" to continue the development of the life of the school in its new home. The very pronunciation of her name in reminiscence shows how the girls loved their "Sitta Jessie." The smallest misfortune called forth her sympathy. Her talks in prayer meeting were looked forward to. The tales of old students regarding her inspiring Bible teaching, their experiences with her as principal and as "friend to every girl," make one feel what a rare privilege it would have been to have sat at her feet as a learner.

Snapshot No. 3 is of one of Miss McKown's students, now dead; a woman whose face was a benedic-

Missionaries in charge of P. M. I. Miss Anna Criswell, Miss Ruth Work, Miss Dora Mason, Miss Mary Thompson.

tion and her life an inspiration. She loved to recall Miss McKown's Bible classes and her lessons in housekeeping, and exemplified this teaching in her own life. In a large room in her home she led a group of missionaries and P.M.I. graduates in the packing of crates of oranges and boxes of cakes and cookies we had made for the Tommies stationed in Luxor in 1917. Her motherly tones encouraged our sympathy for the "poor boys so far from their mothers at Christmas." Later she and her two daughters

erected a Home for Blind Girls and Women as a Memorial to another beloved daughter who had died.

Snapshot No. 4. I think of another, (class of 1896) one of "Sitta Jessie's girls," a woman of faith and prayer, a giver of gifts who ever seeks to keep herself out of sight; a friend to multitudes of all kinds and classes, who would give her life and all that she possesses to keep going that fruitful training center for girls, the Khayatt School, which has been supported by her family since 1877.

Snapshot No. 5. A two-day conference for Young Women and Girls was being held in Assiut, led by Miss Rena Hogg. A young wife and mother (class of 1906) had just returned from a distant city where a near relative of her husband had died. Custom demanded that she should not leave her home for weeks. But she had previously promised to speak at this Conference. At the afternoon hour appointed she left her home and gave to that large gathering of young women an earnest address on "Unworthy Customs of Our Country." She dwelt especially on the deadening effect of the mourning customs. Then she returned to her home and sat with the women who had come in to show their sympathy.

Snapshot No. 6. A woman (class of 1906) who with her husband stood out against relatives and friends, some of them high officials in the nation's capital, in their demand that drinks *must* be served at the wedding feast of their charming daughter (class of 1932). Drinks were *not* served, and one of the city's most beautiful weddings was carried through in a manner that is a joy to recall. And that mother, staunch and true, the "pal" of her family of young people, a home maker and a leader in many good works, gives generously of her time and energy for her work as National President of the W.C.T.U. in Egypt.

Snapshot No. 7. Miss Sofeya (class of 1910) braved the opposition of her family, even though one of her older brothers refused to speak to her, "a teacher," during her six years of teaching with us. It was not for money that she taught, for she received a mere pittance, but for Christ's sake who transmitted to her a love for little children. She declined several offers of marriage, to her brother's great distress, but with her fine old father's approval, then married and continued to be a missionary in an isolated place where the Light was needed.

Snapshot No. 8. One of those who have endured hardness for the cause of Christ is Miss Julia Hanna (class of 1912). She left her beloved school teaching, by then a respectable calling, to become a member of a despised band not yet entered by any educated unmarried women. She has been true to the heavenly vision in spite of taunts and persecution even from her own relatives, and day in, day out, she carries on her work of teaching the Bible to women in homes and churches, in villages and towns.

Snapshot No. 9. In her home in a city flat a busy mother and pas-

tor's wife (class of 1922) welcomed the missionary with one of her pupils—a mere child whose father, unwilling to listen to reason, was giving her in marriage. The girl, immature and unprepared, was, we strongly suspected, under age. The pastor's wife, a woman of radiant spirit, had met the missionary's request with quick comprehension, and gave her a forenoon out of her busy life, asking, "How many mornings can I have her?" Alas, her days with us after the father divulged his plans were very few. Lessons in home craft were given that morning, and the pastor's wife ended the forenoon by bathing her two little ones,—a ceremony well ordered and jolly, in which the children were as radiant as their mother. I would give much for a reproduction in form and sound of that lovely home scene. Had I space, I could relate many other incidents. It fills our hearts with joy to see our girls building their homes.

Snapshot No. 10. A former pupil, now a woman of means, taken very ill in Europe one summer, vowed that she would, on her return home, establish a Welfare Center for Children. Dr. Aiziz (an Assiut College man) took us one morning to visit this clinic. It is well housed in pleasant grounds and here mothers bring children with all manner of diseases, and the poor have the Gospel preached to them. We watched the doctor while he examined one case after another; children with rickets — oh, how many! —dysentery, and many other diseases. We watched the nurses treat horribly diseased heads and eyes, listened to the Bible woman as she told the Story to successive groups of waiting mothers, and came away rejoicing that the Lord Jesus still places his hands in blessing upon children and heals all manner of sickness and disease.

And so they and we, hand in hand, go forward for Christ in Egypt. But oh, dear ones in the home church, how disastrous the results would be if at this stage we withdrew our hand!

A FEW STATISTICS OF PRESSLY MEMORIAL INSTITUTE

The school was opened March 5, 1865.

The boarding department was opened February 23, 1874.

The school entered the Pressly Memorial building 1886.

Stewart Hall annexed 1912.

Present buildings occupied 1926.

Principals

Miss Martha J. McKown
Miss Ella O. Kyle
Miss Jessie J. Hogg
Miss Cora B. Dickey
Miss Myra L. Boyd
Miss Ruth A. Work
Miss Anna B. Criswell
Miss Mary L. Thompson

Student Body

1865— 3	1910—318
1874— 43	1920—399
1890—107	1925—507
1900—244	1930—575

PIONEERS IN EDUCATION AND PRESENT DAY DEVELOPMENT

By Miss Davida Finney, On Furlough, Springfield, Ohio

IT IS A far cry from the earliest days of our Mission in Egypt when it was bitterly hard to arouse sentiment in favor of the education of girls or to secure Egyptian women teachers willing to brave opposition at home and in the community, to the present when the popular demand is for women's education and more Egyptian women apply for teaching positions than can be used. Yet it is only in these most recent years that this change in public sentiment has been widespread. To pick out "pioneers," therefore, is difficult, for each girl over a period of long years willing to ally herself with the project of women's education has been a pioneer. Even until three years ago the number willing to teach being graduated each year from the Pressly Memorial Institute was small enough to make it difficult to secure one of them as teacher in the Khayatt School, a sister school in the same town. Until three years ago it was impossible to persuade parents of Khayatt School graduates to let their girls accept positions in village schools where they would be forced to live away from home. The South is more slow to accept modern ideas than the North, so that graduates from our Delta schools won permission from parents for such work several years in advance of girls in the South. Today, however, we can no longer call women teachers pioneers, for the need is proved, and the present system of schools cannot absorb all who apply.

Let me mention a few Egyptian women who have been pioneers. I might begin with Sitt Gimiana, the first Egyptian teacher in Upper

Khalti (Aunt) Gimiana, who pioneered in the education of girls.

Egypt. She was one of three small girls who first went to school in 1865 in a room in the missionaries' house. So interested was she that she stayed on until finally she became the first Egyptian teacher.

Khalti Sitt was the first head teacher in the Khayatt School. She was a widow in a village called

Gawali. She taught herself the alphabet and secretly joined in communion in a house in the village, and then finally ran away to the Mission in Assiut. She became a teacher, and then head teacher in the Khayatt School. Miss Rena Hogg, in writing of her says: "A lovable soul, shrewd, humorous, ingenious, unbaffled, her mimicry delightful, her piety simple and deep. She died in 1914, honored and beloved, having done a great work and influenced countless lives."

The first head teacher called out from Islam was Sarah Makhiel. Sarah herself was brought up as a Christian, but her father was one of the first converts from Islam. As soon as he declared his faith in the Lord Jesus, the indignation of his neighbors was so great that during the night he fled with his family through the sugar cane fields, and finally found refuge in Mansoura. Often without work, they suffered great privations, but never were they known to complain. After his death, missionaries undertook the education of his children. Sarah was graduated from the P. M. I. in 1916, and then began teaching in the Mansoura Girls' School. Because of her ability, judgment, and fine Christian spirit, she was made head teacher. Some years later she married the head master of the Boys' School. In her life Sarah has proved the universality and power of the gospel of our Lord.

The first graduate of the Khayatt School willing to leave home and teach in a village was Aida Adly. She was graduated in 1933, and that September began teaching in a village called Bayadeya. She told us that the girls who came, and she had over fifty for most of the year, were unruly and dirty and expressed both amazement and indignation when they discovered that she expected them to study. She often felt that the demands made upon her physical and nervous energies were more than she could endure, but in the end she conquered. The pastor in whose house she lived and who had the general supervision of the school, told me that by the end of the year she had won the obedience of the girls, had taught them to be clean, had aroused their enthusiasm for study, and had gained the respect and affection of the whole village.

Yet to write of the lives of women teachers is not to tell the whole story of pioneers in the field of women's education for there have been and are today, Egyptians who have seen the need for the education of girls long before public sentiment supported them, and have opened and maintained girls' schools, often at real personal sacrifice. The village school in which Aida Adly taught is financed by an Egyptian professor in Assiut College. The Khayatt School has been supported since 1877. At that time the Mission was hard pressed for funds and decided to close the day school, opened in 1865, in order to maintain the boarding department, opened in 1874. When Mr. Wasef Khayatt heard of this, he offered to take over the day school, paying for it out of his tithe. This school

is now a grade and high school, with four hundred girls in attendance.

I cannot close without saying a word about the pioneer work being done today by our Mission. It is true that the nation is convinced of the need of education for girls, and is establishing schools as rapidly as possible. It should always be borne in mind, of course, that such advance must necessarily be slow. But even with the advance made, the Mission still remains the pioneer in certain essentials:—in understanding the many varied needs of girlhood, in the stress laid on practical supplementary courses or in an entirely different curriculum much more suited to the girls' needs in character training, and in the example set by teachers in their unselfish service of girls and the community. Pioneer days are over as far as proving the need is concerned, but pioneer days are not over in showing a "better way" in the service of Egyptian womanhood!

No. 1—Shepherds—Kindergarten Khayatt School, Assiut, Egypt.
No. 2—Sameer Wissa in fancy dress. Son of Alfred Bey and Mrs. Wissa, of Assiut.
No. 3—A little village girl in Egypt at her usual task of filling her water jar.
No. 4—Two happy little fellows who have enjoyed being patients in Tanta Hospital.

MISS ELLA O. KYLE AS A BLAZER OF NEW TRAILS LEADING TOWARD HIGHER EDUCATION FOR GIRLS IN EGYPT

By Helen J. Martin

ALTHOUGH Miss Kyle had gone Home before I reached Egypt, I have, during my connection of eighteen years with the College for Girls in Cairo, formed a very clear impression of her, both as a woman, and as educator, administrator, and missionary.

I have seen Miss Kyle through the eyes of members of her staff, and of former students who came under her influence and still carry her memory in their hearts,—twenty-three years after her death,—as a vital, guiding influence. She had a buoyancy of temperament and an unfaltering faith that refused to admit difficulties to be insurmountable, and that lifted her companions over mountains of discouragement. Her life of nearly thirty years of strenuous, self-denying service for Egypt did not check her hearty, infectious laugh, nor chill the ardent love for Egypt's daughters that filled her heart. At the recent celebration of the twenty-fifth anniversary of the dedication of the College, a speaker referred to her as "that great pioneer of woman's education in Egypt."

Another wrote of her: "with administrative gifts that triumphed over difficulties seemingly insurmountable, insight into the future which led to large and comprehensive plans, educational gifts that made her the worthy head of a large institution, a missionary purpose which made everything bend to the great aim of winning young lives to Christ, Miss Kyle occupied a position of unique influence." One who served on her staff said: "Miss Kyle made our heavy teaching assignments and extra duties seem a privilege instead of a burden."

After ten years of service in Assiut, Miss Kyle was placed in charge of the Girls' Boarding School in Ezbekiah, Cairo. *"Under her skilful management this grew to large proportions . . . but her vision included still larger things. There was needed a school of higher educational standard, so equipped as to attract the daughters of families high in social rank." The government and the Mission had provided for the primary education of considerable numbers of the daughters of the poor and middle classes, but little or nothing had been provided for the neglected daughters of the great families of Egypt. Miss Kyle's heart was touched by the eagerness of the few girls of this class who had ventured into the crowded, dreary quarters of the Ezbekieh school, and at the same time she had a keen appreciation of the strategic importance of moulding the character, enlightening the minds, and drawing Christward, these daughters,—and future mothers,—of the land-owning, professional, and governing classes of Egyptian society.

In the eyes of the Mission, the expense of such a venture, which would require an equipment superior to

*Annual Report of Board of Foreign Missions, 1913.

that of the other schools, seemed prohibitive; but in the end Miss Kyle's persistent pursuit of her vision was rewarded, and in 1902 she was authorized to solicit funds, and to bring the matter before the church in America.

The quality of Miss Kyle's courage, and faith, and unceasing effort, may be judged when we note that it was not until 1908 that the corner stone was laid! And her most serious obstacles and discouragements were yet to be met. The First United Presbyterian Church of Allegheny had provided the land: Interested Egyptians had contributed $6,000. The sum of $30,000 was given by Mr. John D. Rockefeller, this being the largest single contribution. A committee of Christian business men in Pittsburgh had collected several thousands of dollars, and it was expected that through them and the Semi-Centennial effort of the church, the total sum required would be provided.

Digging for the foundations revealed a condition of dampness that had not been suspected, and it was at once evident that the cost of the foundations would be greatly inincreased because of the necessity for extensive damp-proofing. Then, when work had well advanced, a financial crisis occurred in America, and contributions and remittances ceased, with the walls of only the first story completed. Work on the building was stopped, and Miss Kyle's heart was heavy. It looked as if the promises of many years to the Egyptian public would remain, after all, unfulfilled, and the unfinished walls stand useless, to deteriorate from neglect. However, the Mission and the Board of Foreign Missions, after much consultation and prayer, made a further adventure in faith, and borrowed the funds required for completing the second story, assisted by extraordinarily favorable terms offered by the contractor.

Work again went forward, and public announcement was made that the College would be opened in October of 1909. But the building was not ready! As December approached, Miss Kyle decided that she could wait no longer, if any degree of public confidence was to be retained. Again she faced the problem of shortage of money, for the building itself had swallowed all available funds, and the special contributions for furnishings were woefully insufficient. Miss Kyle pledged a year's salary for the purpose, and the most essential furnishings were secured.

The first College for Girls in Egypt opened its doors on December 6, 1909, with staff and students beginning together the thrilling adventure, to the tune of carpenters' hammers, and half strangled by the fumes of paint. The staff shared an additional thrill,—not fully entered into by the students, one suspects,—in their anxiety for the safety of the latter in a building still minus such ordinary essentials as stair railings, and full of workmen with their potentially dangerous appurtenances. It is impossible, in the scope of this article, to give any idea of the daily nagging problems and anxieties which Miss Kyle experienced during the construction of the building, as she went out daily a distance of nearly two miles to oversee the work.

In the immediate response of every religious group to the opening of the College, the Egyptian public gave strong confirmation to Miss Kyle's judgment in estimating the need for such an institution, and evidence of the place it was already taking in the confidence of the Egyptian people. The students came, as had been expected, from representative homes of the influential classes of Egyptian society, classes that had scarcely been touched by the Mission in carrying the message of Christ to the people of Egypt.

It is small wonder that after so prolonged a period of extraordinary stress, in which she gave herself, body, mind, and soul to the bringing into reality of a vision, that, in little more than two short years after its realization, Miss Kyle, "the center, the inspiration, the life, the mother of the institution," succumbed to cerebral hemorrhage, in the midst of her preparations for the first Commencement. One of her fellow missionaries wrote, "It seemed at first thought that she was called away in the midst of her work, but calmer judgment pronounces her life singularly well rounded."

The carrying on of the College has to this day constantly required adventuring in faith, and, at times, daring steps not always justified by sober facts. It has never had an adequate income, and its survival up to the present, through the recent years of depression, is due to public demand for the type of training that it offers, and very largely to the fine loyalty of the staff, and the self-sacrifice of a group of American women who have given one or more years of service to the College, with no other remuneration than room and boarding, most of them meeting part, or all, of the expense of travelling to and from Egypt. Is not such service as this a challenge to the Church?

During the twenty-five years of its existence the College has held, and still holds, a unique position. It is the highest Christian misisonary school for girls in the whole of North Africa, and occupies a strategic position in a city that is the largest in the continent of Africa, and that is, at the same time, the intellectual and spiritual center of the religion of Mohammed throughout the world. It is daily teaching of the Lord Jesus to a section of Egyptian Muslim society scarcely touched by any other type of missionary work.

Our late ex-president, Theodore Roosevelt, speaking at the dedication of the College, said, "I do not believe that any nation can rise to permanent greatness unless its women are fitted to play their part ably and with dignity, as man should his."

In reporting the establishment of the College, Miss Kyle wrote, "Our aim is, not only to impart knowledge, but to draw Christward the girls under our care, and to educate them in such a way as to render them pure, womanly, wise, and efficient helpers in the elevation and Christianization of the present and future generations." This is still the aim of the College.

THE SCHOOL FOR GIRLS, MANSURA, EGYPT

MORE than seventy years ago this school was opened. The account in Dr. Watson's book, "The American Mission in Egypt," was not a very flattering description of the school in those first years.

"Mansura was visited by some of the missionaries during the year 1866. Mr. Awad Hanna, who had served the mission in various capacities, was sent there in the autumn, and schools for boys and girls were opened." (p. 194).

"Mansura, the new center to which the writer was appointed, had been visited by several of the missionaries, and had been occupied by one of the deacons of the Cairo church for more than a year. It was a town of about 25,000 inhabitants, situated on the east bank of the eastern branch of the Nile, between Cairo and Damietta." (Then follows a long description of the town and the Christians.) "Our schools had been opened for some time and were found to be in a state of great confusion and inefficiency. Mrs. Watson had charge of the girls' school, which was held in one of the rooms of our house. Blind Werdy was her assistant and did very well with those who had already commenced to read and had not advanced too far. But whenever Mrs. Watson was absent from the

Miss Paton and the graduating class of 1935 in the Mansura School.

school-room for a time, she would be almost sure to get into trouble with the girls, and not knowing for certain who the mischief-makers were, she would go around the row of girls with a little switch and beat all of them, so that the culprits might not escape." (Page 264).

But today, seventy years later, this school is noted in the Government Educational Circles as being one of the best schools for girls in all the Delta. More than 300 girls are on the roll at present.

THE BEGINNING OF THE DR. CARRIE M. BUCHANAN GIRLS' BOARDING SCHOOL, LUXOR, EGYPT

By Miss Ida B. Whiteside, Luxor, Egypt

DOCTOR and Mrs. Murch arrived first in Egypt in 1883. After a little time in Cairo they were located in Luxor, the first missionaries to have a permanent residence there. When they arrived there were 26 American missionaries on the field in four stations, counting the men and their wives and the unmarried ladies. From the early days of the mission Luxor had been visited from the Ibis, but it was opened as a station with the arrival of the Murches. Except for short stays at Monsura and Benha, Mrs. Murch's life was given to the people of Upper Egypt. Usually some time each year was spent in visiting the villages of the District from the Ibis, but her home was in Luxor until the death of Dr. Murch in 1908, when she returned to America.

Both Dr. and Mrs. Murch were greatly loved by the people of Luxor. Not so many are now left who remember them personally, but the results and the tradition of their labors remain. A group of believers had been organized into a Church in 1882. Rev. Awaida, who was installed in 1889, tells me the Church then numbered 52. He speaks of Mrs. Murch's work in building up the church through her visits in the homes and her supervision of her one Bible woman.

In 1891 Mrs. Murch opened a little day school for girls in the basement of the Mission house, which has since grown into the Dr. Carrie M. Buchanan Girls' Boarding School. The little girl who was almost a pupil teacher at the beginning, is still an honored member of our staff. Our first graduate remembers special lessons received in the Murch home.

Perhaps the one most closely identified with them in their work in Luxor was Yusef Eff. Saied, who ran the bookshop and aided Dr. Murch in many ways. He speaks of Mrs. Murch riding her bicycle about the streets of Luxor, visiting in the homes of rich and poor, but especially the poor, whom she would often aid secretly with gifts from her own funds. He remembers her kindness, gentleness, and generous hospitality. Egyptian friends from outside of Luxor were frequent guests in her home.

Her life seems to have been a real illustration of the sympathy, love, and service of the Master.

VISITATION EVANGELISM

By Miss Laura Wright, On Furlough, Morning Sun, Ohio

THE little family at the Bible Women's Training School had met together quite informally for report, prayer and praise. They had just returned from an afternoon visitation. An average of 200 women and children are reached weekly by the pupils of the school. They go out two by two, and always before going they pray for guidance, for wisdom, for keeping, and ask for the privilege of being channels so that some heart may be reached and brought to the Lord. Upon returning to the school they thank our Heavenly Father for answered prayers — that He has guided them, kept them and protected them, and that He has enabled them to witness for Him.

The question came—"Who wants to report first?"

Zahiya:—"I should like to begin. Forty-three children attended our weekly meeting for children. How quietly they listened to the story of Jesus calming the storm! I wish you could hear them sing. They called for song after song and wanted the meeting to last longer. Our prayer is that each child shall learn to know and love Jesus. I remember when I was small that I wouldn't have missed the meeting which two Christian girls held near our home and I think my vision of service came from their ministry."

Ameera:—"Thirty-five children and six women were present at our meeting. Our children are memorizing many Bible verses. One woman came to tell us how bad her little boy Bushra is at home (though he is good during the meeting.) She doesn't know what to do with him and thought we could help her. Let us pray that Jesus will change him. Some big boys tried to disturb our meeting but the children paid no attention and soon they left. The children who left us to attend a Coptic meeting were all back today. God heard our prayers for them."

Victoria:—"We are so happy. The Lord heard our prayers and opened two new homes and both were Moslem. In the first one the man has been reading the Bible. He is seeking the Truth and the Light. We felt that the Lord was with us as we witnessed and just before we left, the man led in prayer and he prayed in the name of Jesus. We must pray for him and his family."

Faheema:—"When I reached Toukh today Ameera met me and told me whom I was to visit first. One family had lost their only camel and needed comfort. Had it not been so pathetic it would have been funny. I counted that an opportunity to call their attention to eternal possessions and treasures in heaven. Then two Christian neighbors were quarreling. They wanted to make up but were too proud to do so without the help of a mediator. So I made peace and called upon them to think of our

Mediator, our Peace. In another home there was sickness and I had the opportunity of witnessing to the healing power of the Great Physician. I called in six other homes but the time passed all too quickly. O, the ignorance, the degradation, the superstition, the need — it seems so much greater out in the villages. Let us pray for the villages this evening and for all who witness in lonely places."

Tina:—"As we went through the streets of Zannara we told the women that we had come to hold the meeting. Soon 12 women and 16 children had gathered in the little meeting-house. I took the women and Labeeba took the children. They are singing a little better, and pay much better attention to the Bible lesson. After the meeting we visited in seven homes where we read from God's Word and prayed with the family. Then someone said that the bus to Tanta was coming so we hurried away. I, too, want prayer for the villages. I always feel so helpless, for they have so little Light."

Marie:—"After my visits today I called on Sitt Ayesha. How she hungers for Christian fellowship! She is faithful in reading from her Testament and in praying. I wish you could have heard her prayer today. What a hard time she has! Her faith puts me to shame and calling on her does me more good than it does her." (Ayesha asked for baptism some years ago. Immediately she was taken from school and married to a scoundrel. Three children were born to them and then she left him. Now she is with a married brother, working for him and his family. The father would like to take the children from her and this causes her much concern.)

Auga:—"I wish we might pray more for the *nominal* Christians who are such a stumbling block to their Moslem sisters. Three Moslem women came to the meeting today but the others made them unwelcome, telling them that it was a Christian meeting and not for them. We tried to tell them that God loves all, that no one is better than any other in His sight — that Jesus came to save sinners — all of us, but the Moslem women went away hurt and the Coptic women were angry at us. The Copts think anyone born into a Coptic home is a Christian and so we read what Jesus said about being born again."

Miriam:—"We called on some of our church members. Let us thank God for them. How it warms my heart to know that many of them pray for us and for the Kingdom work. Many of them are real witnesses."

Helena:—"As we were passing through the street by the canal, we heard a wailing so we went out of our way to pass by. We found a whole house full of women met at a mourning, so we went in and sat with them for awhile. Such a hub-

(Continued on page 391)

PIONEER WORK IN THE CITY OF CAIRO AND LATER DAY DEVELOPMENTS

By Miss Ethel Roxy Martin, Cairo, Egypt

IN the fall of 1933, after leaving the Ezbekia Day and Boarding School, and before Dr. Alexanders left Cairo for Assiut, we visited, Sabbath after Sabbath, our Evangelical Churches of Cairo. These now number 19, 14 organized (ten of which are self-supporting), and 5 unorganized congregations, situated for the most part, in the densely populated districts of the city.

In returning from the service of our youngest organized congregation in Giza one Sabbath, we drove through the beautiful grounds leading to the Egyptian University, admiring not only the driveway with its rows of oriental trees leading to the main building, but the building itself, especially the dome, which in size and beauty when finished, will compare favorably with the largest in England and America.

As I continued Sabbath after Sabbath visiting the churches and finding them, for the most part, crowded with earnest and attentive worshipers: men and women singing the songs of Zion with joy; my thoughts would carry me back, again and again, to our pioneer missionaries and to the problems of their day, which must have seemed, but for their faith, insurmountable.

Mrs. McCague and Mrs. Lansing were our pioneer lady missionaries. Mrs. McCague with her husband, reached Cairo on November 15, 1854. Girls were married at ten and twelve in those days and teachers were not to be found. Mrs. Lansing opened a school for Girls in 1860 and even then as no satisfactory teacher could be found, Mrs. McCague practically gave herself to the school,—teaching both in the Day and Sabbath schools.

But her home! What must it have meant to the mothers and girls who visited her in those earliest days? The clean, bright and tidy home spoke for itself. The love and kindness shown to her children taught lessons which could not yet have been taught in a school room.

Mrs. Lansing spent her first six years of missionary work in Damascus, reaching Egypt in the year 1856.

Her first home was in Alexandria and Mrs. Lansing as mother and home maker, bore her share of trials bravely: first, there was the loss of their little daughter, then ophthalmia which laid aside both Dr. and Mrs. Lansing from work for many weeks and loneliness because of frequent absence of Dr. Lansing from home.

Mrs. Lansing and children were on the "Ibis", or house boat, in 1860 when Lord Aberdeen accompanied them. South of Luxor 70 villages were visited, and books to the value of $625 were sold. Mrs. Lansing died of cholera in the year 1865 when the scourge extended throughout Egypt and when, in Cairo alone, deaths increased until the number reported was from six to nine hundred in one day.

Miss Sarah B. Dales was the pioneer unmarried lady missionary.

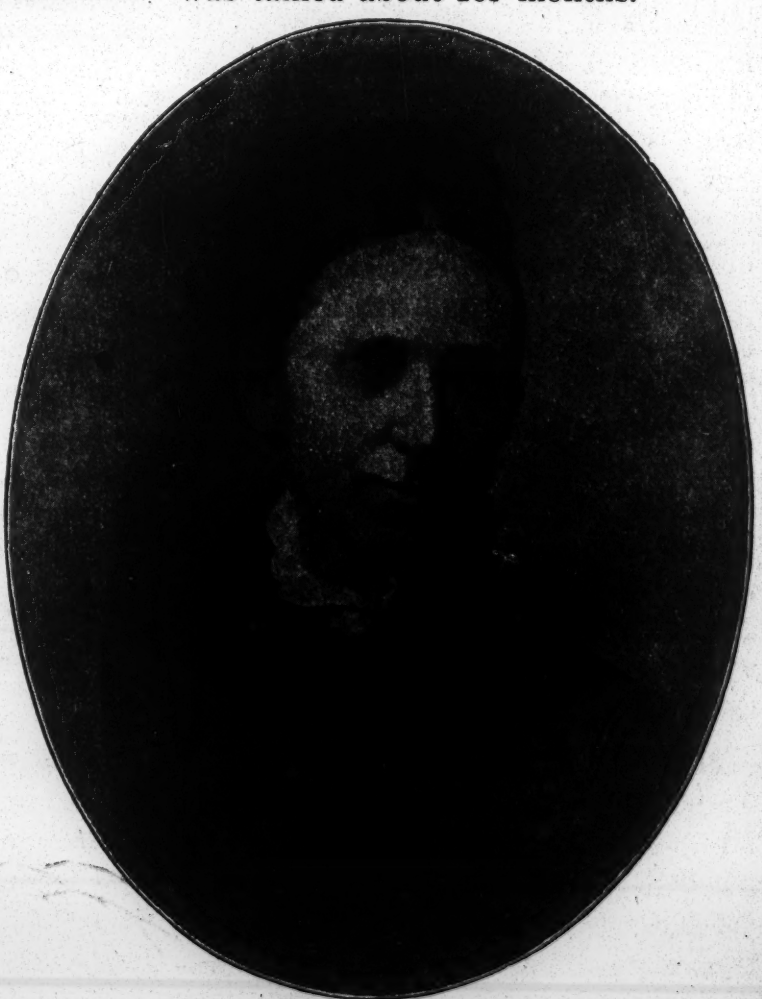
She came to Egypt from Syria in 1858 where she had been connected with our Damascus mission from the fall of 1854. After serving in Alexandria, where, at times, she had to be accompanied to and from the school by one of the men and where her varied gifts had been blessed of God to the good of her pupils, especially to the large number of Jewesses attending the school, Miss Dales was transferred to Cairo in 1861 and served in the Ezbekia school, later on, taking full charge of the school until her marriage to Dr. Lansing on August 9, 1866. The story of the conversion of Bamba Mueller, one of the pupils of the school, belongs to the history of that time. It has been written for our Magazine several times and every mother should see that her daughters, yes, and sons, too, are acquainted with this most fascinating romance with all it brought in friends and gifts to the school and to the mission work in general.

Miss Hart, a converted Jewess, joined our Mission in 1861 and was most faithful and earnest in her work largely connected with our two early schools — Haret es Sakkain and Ezbekia, until her tragic death, by the explosion of kerosene oil, in June 1869.

Miss Johnson arrived in Egypt in 1870. She studied Arabic in Assiut, then was transferred to the Ezbekia school and remained in charge until her marriage to Dr. Stewart, later of India, in 1881.

We note that Miss Johnson was the only single lady missionary in Cairo in 1873.

Miss Thompson, who had the pleasure of being Miss Johnson's assistant, and later having charge of the school herself, often talked to me of Miss Johnson's many gifts; especially of her skill in the acquiring and use of the Arabic language. Many years after, while I was superintending the school, Mrs. Stewart visited Cairo on her way home from India. She gave a most helpful Chapel talk *in Arabic* to our girls which held perfectly the attention of the pupils, and was talked about for months.



Mrs. Sarah B. Dales Lansing.

Many of us enjoyed and today, still enjoy in memory, the kind and gracious hospitality; the help and counsel given to us by Mrs. Ewing, Mrs. Watson and Mrs. Harvey. We do not feel like placing them among our pioneer missionaries. However, if figures tell the truth, Mrs. Ewing arrived in Egypt in the year 1860 and just one year later, in the same month, Mrs. Watson reached Egypt, then Mrs. Harvey in the year 1865.

All these women were gracious and kind to the poor, many of whom came to them for help; and later, their open days "at home" brought real pleasure to many but more especially to the early teachers and Bible women who had so little in the line of pleasure to enjoy, in those days.

The larger number of Mrs. Ewing's years of service was spent in Alexandria; Mrs. Watson's and Mrs. Harvey's in Cairo, although Mansura, the Fayoum and their work from the "Ibis" have left more than finger prints to prove the Lord's blessing upon their earliest efforts.

The work of these, our *earliest* missionaries in Cairo, we have pictured very briefly. Schools as well as churches were planted with but one object in view — the evangelization of Egypt.

In the earliest schools, reading was confined principally to the Scripture and Brown's Shorter Catechism was memorized regularly, as there were as yet no Sabbath Schools.

As the missionaries were able to open day schools throughout the city, where Sabbath Schools were conducted every Sabbath morning, the character of the programs for the day and boarding schools were from time to time altered to meet the changing needs of the boys and girls.

LATER DAY DEVELOPMENTS

Until the opening of the "American Mission College for Girls" the Ezbekia Day and Boarding School had been our only High School for Girls in Cairo. This school is really the oldest Christian Protestant School for Girls in Egypt.

It was organized by our Mission in 1861. Mrs. Leider of the Church Missionary Society opened a school for girls in the early thirties and after many years she closed it because of health reasons.

When our school was organized, three of her teachers were engaged, who also brought with them some of their former pupils, so that our own Ezbekia School was, in a sense, the successor of Mrs. Leider's.

Many of you are acquainted with its earlier history. Abuna Mikhail, the first member of our church in Cairo made the opening prayer. It was he who bought his first Bible for a pair of new shoes from a monk, who had not much love for the worth of his book.

The school has been blessed in its work throughout the years and has, we believe, maintained the strong *religious aims* of its founders.

The Bible course, given daily, in later years, has been prepared to suit the varying ages of the girls.

The Sabbath School lessons and Christian Endeavor meetings have given the girls opportunity for discussions. In the monthly Mission-

ary Meetings they have not only studied the conditions and needs of other lands as well as their own, but have been taught the joy of giving to others. Gifts through the year have amounted to as much as two and three hundred dollars.

Those, who throughout the years, have made their profession of faith in Christ as Saviour from this and other secondary schools would reach a very large number;—a real army of men and women, many of whom, are today the consecrated leaders of the Evangelical Church.

A second principle our early missionaries followed was the opening of Boarding Schools.

The Boarding department in the Ezbekia School was opened in 1866, then closed and again opened in 1874. The Minutes of the Missionary Association at the time, set forth the reasons for the need of Boarding Schools. Other reasons could be added today:

(1) There were no teachers prepared and so it was impossible to open schools in the villages.

(2) The custom forbade girls, after a certain age, appearing in the streets.

(3) The hope that after the Christian training in the Boarding school for a number of years, some would become teachers and all the better qualified to discharge the duties to their homes or families.

While Miss Kyle was in charge of the Ezbekia school, girls came from thirteen different villages as well as from Cairo. Two rooms were built on the roof in order to accommodate all who wanted to come as boarders. The girls then came from both the homes of the rich and of the poor of the city. It is the experience of all in Educational work that girls who have enjoyed the added advantages of home life in our Boarding Schools, have, for the most part, become our best mothers and teachers.

"Teacher Training" was the third need recognized and planned for as early as in 1872.

Again, I should like to quote from the Minutes of the Association: "WHEREAS, Throughout the Evangelical churches of Egypt, an enlightened sentiment has been created in favor of female Education and girls' schools are now as much in demand as schools for boys at and around all our Mission stations, and

WHEREAS, In order to train suitable teachers and at the same time furnish a higher education than our primary schools can give to the futture wives of our pastors and teachers and to others who will exert a formative influence on the intellectual, moral and social condition of the community in which they reside,

RESOLVED, That not fewer than two training schools for girls be opened — one at Assiut and one in the Ezbekia at Cairo."

Although sufficient funds have never been provided for the carrying out of this Minute of the Association as it should have been done, honest efforts have been made from year to year in both schools.

A large proportion of our Ezbekia graduates have been teachers. As many as fifty are teaching today.

Miss Anna Duncan, who served Egypt first in Assiut College and

later, for many years in the Ezbekia Day and Boarding School, inspired the girls in this profession by her own teaching as well as in giving them her methods and in the supervising of their practice teaching.

Miss Emma Malone, who served the school for two terms of three years each, and many others, have had a real share in this work.

Primary schools were gradually opened in many districts of the city and trained teachers were more and more in demand. These smaller schools have been a great blessing to the Coptic Christians as well as to our own Protestant communities in Cairo.

Bible women were used to visit in the homes of the girls and prayer meetings for women were held in the schools. Mothers of the pupils were invited to attend these meetings and hundreds were, and are still being taught to read and pray, in their own homes, by our Bible women.

Both Miss Thompson and Miss Smith did a miraculous work for women in this city.

Visit our older congregations, the Fowler Orphanage and many of the smaller schools and you would be looking upon work and people who have been prayed for and loved by these missionaries for years.

Pray earnestly and faithfully for your missionaries of today. The great mass of our Moslem brothers and sisters are still unwilling to receive "the Light of the Knowledge of God in the face of Jesus Christ."

We go forward with full confidence in Him, who hath called us.

As we close the year's work and are
Standing at the portal of another year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.

He will never fail us, *He* will not forsake,
His eternal covenant *He* will never break;
Resting on *His* promises, what have *we* to fear?
God is all sufficient for the coming year.

—*Frances R. Havergal.*

MISSIONARY MOTHERS

(Continued from page 369)

Dora Giffen (Egypt)
Mrs. W. M. Nichol
Ruth Nichol (Ethiopia)
Mrs. J. Kruidenier
Margherita Kruidenier (Mrs. Bruce Buchanan, Ethiopia)
Mrs. H. L. Finley
Elizabeth Finley (Mrs. Walker Gordon, India)
Rev. Leander Finley (Sudan)
Rev. Da Costa Finley (Sudan)
Mrs. W. H. Reed
Faith Reed, M.D., India (Mrs. Einsel)
Mrs. R. W. Walker
Helen Walker (Egypt)

GLIMPSES INTO THE FIELD OF HOSPITAL WORK

By Mrs. Susannah Hutchison, Tanta, Egypt

HOW we enjoy glimpses into the work of those who opened the pathway into medical mission service in Egypt. To tell of those glimpses is not easy. We hear with pride of the days of Dr. Watson and Dr. Lawrence; we look with admiration upon Dr. Henry and Dr. Finley; we honor the memory of Dr. Grant. These pioneers opened doors of trust and confidence and made possible the hospital work of to-day.

In a real sense however, every missionary, as he makes a new contact and endeavors to break a path into the heart walled round with prejudice and fear, is a pioneer. So as we run easily along the Highway already made and catch glimpses of the devoted selfless service rendered by our predecessors, we are encouraged to press farther into the hills of opportunity around and ahead. Perhaps your most interesting "Glimpses" of this work will be of some of the people we see and serve in the daily routine.

Take a look at a wretched peasant woman. She is not very bright certainly, but I am sure she is not so insane as she appears. She is demanding the person of her son. Follow her into the ward, where she finds the wee boy and clasps him to her. A wonderful change has come over the woman and she now insists not that she take the boy, but that we keep him. Mistrust and fear are to blame for all her queer actions. Several weeks ago, she brought the poor, undernourished child and begged us to take him. No sooner was he in the ward than she wanted him out. To-day as she was coming to visit him, she began to worry and her concern increased until she was positive her boy was dead and she was in a perfect frenzy. As soon as she saw him smiling, happy, gaining weight, she realized that he was safe. Now she has decided to risk further worried imaginings to have him fed at least another week.

Here is another parent, a father and this time a wealthy man. He too demands his child, a lovely girl of eighten. Since he has money he must pay for her care. She has a tuberculous hip and has been under treatment for many months. He has seen her improve and his confidence in the doctor has increased, but just now it has come to him that perhaps they are simply keeping her in order to run up his bill. As he storms and threatens he says he has paid enough and if it is to cost more, he would best take her home and let her die. In the end he leaves her for more treatment and perhaps he realizes, for more teaching.

Another parent, this time a Christian father. He is standing beside his daughter's bed. She is one of our ward maids. She was seized with an acute abdominal pain and before her father could be reached to give his permission they had to go ahead and remove her appendix. Now he has come and his vocabulary fails as he tries to express his gratitude for the love and care she is receiving.

Disappointments do not all come because of hopeless cases. Sometimes it is the hopelessness of dealing with the patients or their families, and sometimes it is from unfair treatment by others. Several days of hard work were devoted to trying to save the life of a boy with a gangrenous gun-shot wound. Consultation with a local doctor was asked. He met us with a beautiful eastern courtesy, but before the day closed the patient was removed to his private clinic and our treatment continued there.

Sometimes what might be irritating seems to be only absurd. A wealthy woman was ready to go home. Her bill was paid and the public ambulance was at the door to take her. But she had paid for ten full days in hospital. She was admitted after noon, so she must now stay till after her noon meal. The ambulance driver is annoyed, but never mind,—the patient has had her money's worth.

On the other side was Greek Marie. She and her brother are pathetically grateful for the care she received. He paid for her care in a private room and paid gladly because he said that had she stayed at home one day longer, she would surely have died. A faithful Greek Orthodox in belief, she kept with her, her little Madonna. While here she had several weeks to get acquainted with the Lord whom she has always worshipped.

Tragedies are all too common. So often patients come too late. Only a few days ago there came to the clinic a mother. Examination revealed a well developed cancer. We can do nothing for her and what is to become of her children?

But again we look around and see the children. Often all they need is to be cleared of the intestinal parasites they harbor and they go out well and happy. Such were the two little boys in the picture. (number 4, on page 375).

So they come, rich and poor, Egyptian, Syrian, Greek, Jew, American missionary, Egyptian helper, ... Join with us in the prayer that the glimpses of the Great Physician they see here be true ones and may lead to the honor of His name and the saving of souls.

Christ has no hands, but our hands, to do His work today
He has no feet but our feet, to lead men in His way;
He has no tongues but our tongues, to tell men how He died
He has no help but our help, to bring them to His side.
What if our hands are busy with other work than His?
What if our feet our walking where sin's allurement is?
What if our tongues are speaking of things His lips would spurn
How can we hope to help Him and hasten His return?

Annie Johnson Flint.

NEW PATHWAYS IN WELFARE WORK

By Jane Smith, R. N., Cairo, Egypt

IN endeavoring to write something fresh about the Welfare work I got to thinking about the first missionaries who came to Egypt and what they did along the line of Medical work. I find that while the first missionaries came in 1854 there was no American doctor until 1870. However I read that there was a great deal of sickness among the missionaries, much of it eye trouble. I have heard Miss Rena Hogg say that as children they just expected to have sore eyes. Dr. L. M. Henry came in 1891 and organized the Assiut Hospital which has been a great blessing from that day to this. However there was a time when even the Coptic priests warned the people against being treated by the Christian Protestant Doctor.

In 1922 when Dr. Carrie Buchanan was living here in Cairo and doing translation work, she conceived the idea of a small center where the women and children could come for eye treatment. One of the most fanatical Moslem centers of the city was chosen and for a time there was some demonstration from the Moslems against the missionaries, mud and stones were thrown, to say nothing of the posters which were placed in the street warning the Moslems against those Christians. Practical Christianity won however, when the women saw their babies with clean bright eyes and happy faces.

To appreciate the changes which have slowly worked into the thinking of these Moslem women, one must remember that to be clean and to keep the baby clean may bring a curse or the 'evil eye' on the baby. Even to this day, babies are brought to the center nearly a year old and have never had a real bath.

An Egyptian M.D., who is an eye specialist told me that 95% of the cure for ophthalmia is cleanliness, and one of the missionary M.D.'s said that much of the cure for everything is cleanliness. And so from the first day that the Welfare Center was opened in 1922 until today,—1936—we are daily seeking to teach the mother to wash her baby's face, comb his hair and brush the flies away, not once a week, or at the time of a feast, but day after day, just as often as he opens his eyes to a new day. It is needless to dwell on the need for the Welfare centers and we are thankful that this new Pathway has been followed. We endeavor daily to teach the mothers how they can help to keep their children well and strong. Just recently a mother brought her little boy with a small infection on his face. It healed up nicely but she said. "It wasn't much but I have lost four so I want to keep this one." She looked a bit above the average of those who come to the Center.

A young mother came with her baby having a very sore head caused from pediculosis and when I remonstrated with her for allowing the head to be so dirty, she said, "But my sister died and I have been

busy about that." The same old story.

Since the death of Miss May Holland who worked so faithfully and well in the Center in Benha, we have but one Welfare Center outside of the hospitals. Her work was well supported by the Women's Board and I have hoped and prayed that the time would soon come when we here in Hussania, Cairo, might have a small share in the Mission budget. While I never spent much time with Miss Holland, I know that she was always untiring in her efforts to help all who came to her. I was much impressed at her funeral to see the control which those Moslem women manifested. One could well believe that their grief was genuine and yet there was no screaming, no tearing of hair as we expect to see among the Moslems. All was quiet and orderly.

We pray that the time may not be long ere a new worker is sent to carry on the work there in Benha for it is a large and needy district.

VISITATION EVANGELISM

(Continued from page 382)

bub of noise and commotion! We asked if we might read from God's Word and permission was given. We told them that when Death called anyone from this earth it was a warning to each of us to prepare to meet our God. Death is only an incident in life to one who knows and loves God. A calm came over the whole group as we read, spoke, and prayed. Pray that all who heard will be ready to appear joyfully before God when their call comes."

Saneya (a convert) :—"I cannot but think what a privilege it is to witness for my Master. I want you to pray that I will *always* be yielded to Him so that He can use me to the glory of His name and as He will."

Then followed a season of prayer and praise and how we enjoy it for it comes from hearts bubbling over with love for the Master, and with joy in His service.

This is part of the practical work of the girls in the Training School, and how they do enjoy their visits. When they go from the school out into the needy fields they continue to witness day by day, meeting on all sides the same great *Need*, and pointing all to Him who alone is able to satisfy man's need. These are some of the present day opportunities to which the pathway of the pioneers who began the training of Bible Women has led.

SUGGESTED DEVOTIONAL SERVICE

By Elsie Wehling Fulton

Central Theme for year beginning April, 1936: CHRIST'S WORK AND OURS

CALL TO DEVOTION FOR APRIL: CROSS-BEARING

Opening Song: Bible Songs Hymnal No. 21.

(*At front of room have either a cross covered in white, with flowers at base, or an illuminated cross, with the room darkened. Two figures, in white symbolic robes, appear at left and right. One, the Reader, carries an opened Bible; the other, the Interpreter, carries a spray of lilies.*)

Reader: (*reads*) Matthew 27:33-37, 45-54.

Interpreter:

"Under the Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

"Thorn-crowned His blessed head,
Blood-stained His every tread,
Cross-laden, on He sped,
For me.

"Thus wert Thou made all mine;
Lord, make me wholly Thine;
Grant grace and strength divine
To me."

Reader: John 12:32.

Interpreter:

"The Cross is the weapon that has won victories over hearts of every kind, in every quarter of the globe. Greenlanders, Africans, South-Sea Islanders, Hindus, Chinese, all have alike felt its powers."

Reader: Matthw 16:24.

Interpreter:

"Lift high the Cross of Christ!
Tread where His feet have trod:
As brothers of the Son of Man,
Rise up, O men of God!"

Reader: Matthew 10:38.

Interpreter:

"O bought with My own blood,
Mine own for whom My precious life I gave,
Am I so little prized, remembered, loved,
By those I came to save?"

Reader: Gal. 6:14.

Interpreter: (*with a soft musical accompaniment*)

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

Reader: I Cor. 1:17.

Interpreter:

"His Cross I'll never forget,
For marks on His brow are set;
On His precious hands, His feet and side,
To tell what He bore for the Church, His bride.

"My cross I'll think of no more,
But strive for the crown set before
That ever through ages my song may be
Of His Cross that purchased my crown for me."

Reader: I Cor. 1:23,24.

(Continued on page 424)

FOREIGN CORRESPONDENCE

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

RETHINKING MISSIONS IN MARTINPUR VILLAGE

By Rev. J. C. Heinrich

When Mrs. Stewart asked me to send in a few notes about my program of work in this Christian Village for the last three and a half years, she asked me to emphasize anything unique that has been used in the way of methods, which thing I will herewith try to do.

I. I have confined my efforts and personal work mainly to one village. District missionaries in the mass movement area of our Mission have charge of districts with from 150 to 250 villages containing Christians and some with 500 to 1000 additional villages without Christian groups. In these days of shortage, some missionaries have been temporarily in charge of two such districts and now even three. On the whole a district missionary has felt the obligation to visit, at least once a year, every one of his Christian villages and wherever possible to preach in the non-Christian Villages. While I was assigned a district with forty or fifty villages containing Christians, I must confess that as far as my personal visitations are concerned all except this one village have had to do with absent treatment. This method of work in our Mission has been fairly unique and naturally has been subject to some severe criticism. The program has been misunderstood by friends who remembered that in my former program of promotion of the Church's evangelistic campaign program I personally visited Peshawar, Karachi, Delhi and Allahabad covering territory about as extensive as the United States east of the Mississippi and north of the Ohio. To some this seclusion in a single village has seemed like a sad reversion and an approach of premature senility.

II. I have spent far more time in the last three years in working and fighting for the water rights and improving the economic prospects of these farmers and in trying to get them to move manure and repair roads, than I have in 'preaching the gospel'. This too as a missionary program has been somewhat unique. It has been unique in my own experience as I am a professional preacher. However, I found a people here, in much the same condition as Israel in the first Chapter of Malachi. There was plenty of bitterness and disillusion. Mere p r e a c h i n g somehow or other seemed inadequate for the job that had to be done. Then almost every house in the village had a big, rich, ripe old fruity manure pile, even out in Main Street, beside the front door. A number of piles also were stacked out on the open space on the windward side of my house, supplemented with a plentiful supply of human dung. As this territory was formerly desert with practically no rainfall, dust storms are frequent in the spring and summer. The dry manure all over the place formed much of the raw material for the dust storms that always visited my house and kitchen after a tour of the village. While I have been blessed with a strong stomach and a good digestion I have also with them a fairly vivid imagination. I couldn't help speculating on the content of those dust storms and what they were bringing to my food and to my kitchen. So I had a heavy selfish motive to supplement the challenge to my faith as to whether it was strong enough to bring about the spiritual change in the village, necessary to get those manure piles moved. Some little result was achieved in the first six or eight months but after a year and a half the manure really began to move. Our own village land ad-

joins that of Youngsonabad, the Scotch Mission Christian village. The two villages form one homogeneous community of about three thousand population. There is a strong natural rivalry between the villages. As a preparation for a three day Easter revival service arranged by the two village sessions, a village clean-up contest was staged for the Heinrich Clean Village Challenge Cup. It was a whale of a contest. The Scotch Mission village won by two votes to three by the narrowest of margins. However to do it they had to extend themselves. They took out in one week of preparation more than 50 separate manure piles containing from 10 to 50 bullock cartloads, enough to fill a good sized freight train. This Christian village challenge reached surrounding non-Christian villages and last year, the second year of our contest twenty-five surrounding non-Christian villages competed with us for the cup. The Scotch again nosed us out of victory by the narrowest of margins. (If they are unkind enough to beat us again this year we will feel inclined to class them with the non-Christians.) This third year of the contest sixty neighboring villages are competing, and judging comes after another ten days, (January 24) instead of at Easter time, in order to accommodate my furlough schedule. About a dozen interested friends from Lahore and elsewhere are bringing out cars to help us judge in these villages, sixty miles distant from Lahore.

While I haven't preached as much as formerly during the last three years I have had a small part in the removal of several thousand tons of manure from the bounds of these villages. This includes all the villages in my district as well as some beyond its bounds. The former District Magistrate, a Brahmin gentleman, a former student of St. Stephens Mission College Delhi, as well as the present District Magistrate, a Mohammedan gentleman, a former student of Forman Christian College, Lahore, have given this Christian village program wide publicity through Sheikhupura District. And the writer of this article is presumptuous enough to believe that the souls of the movers of all that manure have been helped at least as much by doing that service as they would have been by his personal contact and preaching.

ITINERATION AMONG CHRISTIANS

By Miss Kate Spencer

We are now itinerating in the self support congregation of village 74 Circle. We are fourteen miles from Sargodha. The work here was organized some 25 years ago by Rev. Mallu Chand. The work prospered in the beginning but later debts accumulated and since his departure about six years ago the people have been much discouraged. The congregation comprised of about 105 families is scattered in 14 villages within a radius of six miles. The three elders live in village No. 74. Two are farmers and unread. The third is the village school teacher and postmaster. He came here with Rev. Mallu Chand, his uncle, and has held the post of teacher in the Mission School ever since. His salary as school teacher is a little less than $9.00 per month and he gets $2.00 for being postmaster. The school is managed by Dr. Picken. The government pays grant in Aid to him amounting to $6.00 per month. This school teacher has a family of seven children. The oldest daughter has had Normal training and two years in medical college. She is sitting at home without work. The two eldest boys have had High School education and are also at home without work. The most of the village people till the land under contractors. The strongest village group is in great distress this year because a new

contractor has taken the land and he prefers to rent it to Hindus rather than Christians. This means that the Christians will have to find land in a different community, and live distances apart. Instead of weekly Sabbath services with a large congregation, their pastor will have to hold services with small groups and walk many wearisome miles. It will be impossible for his wife to do much for the women and children. The pastoral work has been very unsatisfactory since Rev. Mallu Chand left. This year a Seminary student has undertaken the work. On New Year's day he returned with a bride. They did not have time for a lengthy honeymoon, for our camp arrived here January 9. Both were eager to see the congregation, so with the aid of the Ford we have taken them to two villages every day. They seem to think it a good way to spend their honeymoon. Later the wife will have to walk or stay at home.

You may be interested in their clothes. He prefers the English style. He wears a sun hat during the day and felt hat evenings, spectacles, closely cropped moustache and a sky blue suit of questionable English pattern made by an Indian tailor. This costume is alternated with a black wool suit of the same pattern. She has worn seven different silk saris of pastel shades and two cotton voile ones. She has had Normal training and taught school seven years in the Gujranwala Girls' school. The people are eager to see her. She responds very graciously to their simple congregations and shows an interest in them. We have had the pleasure of being entertained to dinner in their home. The village people are very proud of their minister's wife and the new things she has brought to the village. We hope she will prove a great help and blessing to all of them.

The elders' wives have volunteered their help in going with us to nearby villages and to their non-Christian neighbors. We consider our most important work that of t e a c h i n g those who are called Christians. We meet with the Christian women and children, sing and pray with them and teach them a Scripture lesson. We encourage the people to learn from their pastor and the pastor to serve the people. Non-Christian women who have Christian neighbors have come to expect an annual visit from us. We have always been cordially received and attentively listened to. We are often served tea, hard boiled eggs, cakes and fruit. Some times the Christian village women are made to feel that they are considered inferior by the way they are seated or by the way their presence is ignored. They do not take offense and they take the humiliation with a commendable spirit.

We visit two villages per day and have a night meeting in village 74. Communion is to be held on Sabbath, and many will come from the surrounding villages for it.

ITINERATING AMONG NON-CHRISTIANS

By Miss Margaret Murdoch

The word itineration brings to mind a picture of tents of missionaries pitched beside a Punjabi village during the winter months and of the bustle of moving days. When the work is among Non-Christians the camp is pitched beside villages where there are no Christians and each day the missionaries and helpers go out to preach in other villages where there are no Christians. Imagine being able to travel for miles past hundreds of villages not seeing a Christian outside of your own party. Some of these have been visited by a missionary or Indian worker and in many that we have visited you may work all afternoon and not meet one woman who has heard of Christ as Saviour. (Mohammedans accept Him as a

prophet.) There will be very few who can read but when the women are convinced that we are not men because we wear hats instead of the Punjabi shawl, they usually leave their house work or gossiping and listen to the Gospel story.

On entering the Hindu section of one village we met a woman who told us how she loves to listen to a man who lives near their worshiping place who reads and tells of Christ constantly. After our preaching was finished we looked him up. He assured us that he is of the same religion we are and showed us the Gospel portions some Englishman had given him. He also says he prays every day, kneeling by his bed as this man had taught him to do. He is evidently a mental case for he said many things no sane person would say. We were tempted to laugh at some of the things as we thought of how he would be in a mental hospital if in the United States, but there is no doubt about his witnessing and telling others about Christ even though outwardly still a Hindu. The woman who told us of him, and the aunt with whom he lives, testify to the effect of his preaching. God can use even the foolish ones as witnesses.

In a Mohammedan school the teacher greeted us joyfully for she had seen us in Pindi Gheb where her two cousins are teachers. One of these learned the Psalms from a teacher in Normal school and taught them to her sisters. This teacher often sang with them. (Mohammedans accept David as a prophet and so do not object to the Psalms.) She dropped her work and let the girls listen as she joined us in singing several of the Psalms. Psalm 100 and the part of Psalm 86 beginning "Show me Thy Way, O Lord," appealed especially to her so she copied them. The girls gathered around and we sang these several times and also told them some about Christ. As it was a government school we did not feel free to preach openly. We found that the large girl reading in the first class is married but that her husband has never lived with her because he is not happy with her but has married another wife. This girl plans to become a teacher and earn her own living. She seemed much impressed with our friendliness and the story of Christ and tried to get another girl to contribute a pice (half cent) so they could buy a two pice Gospel portion in partnership. But the other girl did not have one so I gave this large girl the Gospel of John. May the Spirit show her the truth in it!

While Miss Gordon talked to the teacher in another school I climbed up the stairs to the roof of the next house and sat with my feet hanging off the roof while I preached to the women who had gathered there.

In a Hindu school the teacher had the girls sing a song about Christ with us, repeating each line after us as they so often do in concert singing out here. These school girls may not remember the songs we sing to them but some of them will remember us and our message and will read the books they buy. The Mohammedans are still much opposed to education of girls so only a few allow their daughters to attend.

One day we found a Mohammedan young woman and her mother who can read, having learned from the mother's father who was a religious teacher in a mosque. They were so liberal they encouraged the little girls who had gathered, to learn a verse of the 86th Psalm from Miss Gordon, while the young woman copied it for herself. They would not buy a Gospel portion for they said, "We have our own books. What do we need of these?" But there is the copy of the Psalm as well as the spoken Word in that home now to bring forth fruit as the Spirit waters the seed.

In that same village a crowd of

women gathered, apparently so glad to listen to us, but with difficulty could we get them to listen to the Gospel story for even a few minutes. All they wanted was to ask personal questions and to tease us to take some of them on as servants. How like the western world today —so much time to discuss worldly matters, so little for spiritual things.

As one itinerates in this frontier district of Campbellpur, one is impressed with the willingness of the women to accept us and to listen as we tell the "Good News," but one's heart aches at the satisfaction they have in their own false religions and false prophet. May we pray more earnestly for their hearts to be opened to the danger they are in while they trust in their man-made religions.

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia
On furlough, Monmouth, Ill.

ETHIOPIA AS A MISSION FIELD

By Stuart Bergsma, B. A., M. D., formerly of the American Mission, Addis Ababa and Sayo, Ethiopia

N. B. This is a condensation of Dr. Bergsma's timely article in the MISSIONARY REVIEW OF THE WORLD of January, 1936.
By Rev. Bruce B. Buchanan

Ethiopia has so long been a hermit empire, "forgetful of the world by whom she was forgotten," that it is not surprising that many questions arise in the minds of Christian people as they read erroneous and conflicting reports about this land which now is the site of a shameful war of conquest. Reporters following the armies and in the capital, Addis Ababa, send such conflicting reports as these: Ethiopia is a Christian country; Ethiopia is a country of savagery and barbarism; Ethiopia is a fertile and wealthy country with vast mineral resources; Ethiopia is not worth a dollar per square mile."

Since the area of Ethiopia is about one-eighth that of the United States it can readily be understood that there will be great differences in altitude, climate, healthfulness, people, customs, and even religions in various sections of so vast a country. The lowlands are found especially toward the east adjoining the Red Sea, and such country is extremely hot, dry and uninteresting, the soil consisting of volcanic ash, lava, boulders and sand, with little verdure. The population of such areas is very sparse. The nomadic tribes inhabiting such districts constitute the wilder people of Ethiopia. No missionary work is done among these people, life being practically impossible for white people for any extended period. Also the population is very scattered.

At least half of the people of Ethiopia live at an altitude of a mile or more above sea level, and three-fourths of the people at an altitude above three thousand feet.

Missionary stations are all placed where the largest number can have access to the preaching of the Gospel and the benefits of our schools and hospitals. The temperature range, from about 32 degrees F. in the coldest season to about 95 degrees F. in the hottest seasons, is most remarkable in view of the fact that Ethiopia is situated between parallels of latitude 4 degrees and 14 degrees north of the equator. This answers the question so frequently asked: "Why should a European nation desire this country?" Because it is a white man's land from climatic standpoint, whereas the present possessions of European nations adjoining Ethiopia are hot and dry wilderness wastelands.

Roughly speaking, missionaries in

Ethiopia deal with two classes of people, the real Ethiopians or Amharas, and the more negroid subject people, the Gallas. Of the ten millions of people, approximately two-thirds are Gallas and one-third are Amharas.

THE AMHARAS OR RULING CLASS

The Amharas are the ruling class of people, tall, strong, well-fed, proud, brave, and intelligent. These folk are usually adherents of the ancient Christian faith of Ethiopia. There is in Ethiopia a Christian Church which is a branch of the Coptic Church of Egypt. To the presence of this group is due the common report that Ethiopia is a Christian land.

His Majesty the Emperor seems to be a Christian of the highest type, and some of the priests and nobility have a firm grasp of essential Christian truths. The main body of adherents to the Ethiopian Coptic Church, however, seems woefully lacking in knowledge of the simplest essentials of the Christian faith, scarcely ever attend a church service or sacrament, depend on fasts and external observances for their salvation instead of the mediatorial blood of Jesus Christ, and lead a life that cannot be reconciled with that of one bearing the name of Christian. Many people who have been baptized into membership of the Church of Ethiopia know no more than that the baptismal string placed about their necks at the time of baptism are the guarantee and unshakable proof that they are Christians. As one simple convert told me: "To wear a string about the neck means one is a Christian, and to be a Christian means to wear a string about the neck."

THE NEED OF "CHRISTIAN" ETHIOPIA

The very members of the Church of Ethiopia itself, including even some of the priests, are in need of the preaching of the Gospel. It is obvious, however, that missionary endeavor directed to the ruling class will be far more difficult than to a group which has had no contact with the Gospel. A little knowledge is a dangerous thing, it may mean the eternal loss of that soul, for one who thinks he has sufficient and turns a deaf ear cannot grow spiritually.

Addis Ababa, the capital city of Ethiopia, is the "Jerusalem" of the present-day Church of Ethiopia. It is the stronghold of the ancient faith and here are concentrated an enormous number of priests of the Church. Missionary work will consequently be more difficult in Addis Ababa than in outlying parts where the people are heathen and the number of converts will be small.

Within the last decade the attitude of the Church of Ethiopia to Evangelical Christian missions has been one of friendliness rather than opposition. This attitude is perhaps due to the fact that modern missions have wisely combined educational missions, medical missions and industrial missions with the evangelical work. Ideally considered, a mission station should have an industrial missionary to teach the natives better farming, carpentry and other trades; a teacher, doctor, nurse and an ordained missionary. His Majesty Haille Selassie I has been extremely favorable to missionary work.

The headquarters of all mission organizations working in Ethiopia are situated in Addis Ababa and at least one-third of the total number resident in Ethiopia are working in Addis Ababa. From a missionary viewpoint Addis Ababa is very important for here the missionaries representing the various Boards make invaluable contacts and foster the friendly spirit and show the mutual helpfulness toward the Government of Ethiopia so important in the continuance of the work in the distant provinces.

Besides the United Presbyterian work, there is also found in the capital city the headquarters of the Sudan Interior Mission. It has had an unusual growth since 1927 and now has approximately 80 missionaries, sixty of whom are today on the field. This mission has in Addis Ababa a clinic and lepersarium housing 75 lepers, and maintains a bookshop and reading room in the downtown section. Swedish misisons in the city maintain strong schools for girls and boys with approximately 200 pupils. The Seventh-Day Adventists have a modern hospital of forty beds and maintain a small school. There is also a Roman Catholic hospital of 100 beds.

The Gallas came into the country 400 years ago as savage invaders, attempted to conquer the Ethiopians they found there, but in turn were conquered themselves. The Galla invasion retarded the advance of Ethiopia enormously. "It had the effect of checking national progress to this day, and of throwing back a once-civilized people more and more into barbarism and anarchy." They do most of the work and own least of the land. The system of land tenure is in the main that of a feudal system, the Gallas being the serf class and having over-lords. Some of the Gallas have a nominal attachment to the Christian Church of Ethiopia, some are Mohammedan, but by far the greatest number are heathen. Their worship is animism, worship of the things of nature such as rivers and mountains and trees. Evil spirits are placated. The witch doctor and the Galla medicine man still practice their pernicious rites.

The Gallas are proving loyal to the Emperor and have become real Ethiopians. The greatest part of the present army opposing the invaders will perhaps be Gallas, with Amharas generally in the higher positions. The Gallas are brave people, fatalistic, poor and ignorant.

EVANGELISTIC FRUIT AMONG THE GALLAS

It is especially among the Gallas that the preaching of the Gospel has borne fruit. Many are heathen and the message is new and startling and appealing. Their aggressive nature makes them good evangelists when the Gospel grips them. The Gallas have their own language. The Gallas come in large numbers to mission services, our church at Sayo in western Ethiopia frequently having above 400 present and at one time as many as 555 present at a Sabbath morning service. Within the last five years the church at Sayo has received 128 converts. Other stations show encouraging results but exact figures are not available.

It is in the outlying districts of the hinterland especially that the Gallas show their appreciation of the medical work done by missions. At our Sayo station, where we have a small hospital of 25 beds, 15,000 treatments were given last year and approximately 20,000 people heard the Gospel in the hospital and clinic services. The need of the Gallas for evangelistic, educational and medical assistance is great, for in many locations the doctor in a station will be the only medical man in a radius of five day's journey. Superstition must flee wherever a mission station is established and round about Sayo the witch doctors at first complained about the reduced income, since people stopped believing in them, and then the witch doctors moved to sites more distant from the mission.

How will the war affect missionary endeavor in Ethiopia? The answer depends, of course, to a great extent on the outcome of the war. If Ethiopia retains her independence there may be a considerable number of important Ethiopians who will have learned to distrust all foreigners as having selfish motives in coming to their land. On the other hand, the friendly and co-

operative spirit shown by missionaries to the Ethiopians in this hour of intense testing may win a large and wholesome respect for Evangelical missions on the part of the natives. The organization of an Ethiopian Red Cross by missionary doctors, the care of the war wounded by mission hospitals, the sharing of the dangers common to missionaries and Ethiopians alike, may reap a mighty harvest later.

If Ethiopia should fail to remain independent, the future of Protestant missions may not be so bright in Ethiopia. In an adjoining territory, once the property of Ethiopia but now a protectorate of Italy, Protestant missions were slowly closed out by a government policy of refusing to grant a vise for reentery into the country once the missionary had left on furlough.

The present war situation is not without its danger for missionaries and mission property. (This has been demonstrated not only in the death of Dr. Robert W. Hockman of our United Presbyterian Mission but also in the bombing and destruction of the Seventh-Day Adventist hospital at Dessye.)

"God moves in a mysterious way His wonders to perform" and surely this is true regarding the missionary situation in Ethiopia. It seems mysterious to us that a work as promising and fruitful as that in Ethiopia must go through the trial of fire dropping from heaven on an unprepared nation feeling its way into the light, and that the sword of steel must work its havoc rather than the "sword of the Spirit" its blessing. Mysterious as it is, let us trust and believe that His Kingdom can come and His will be done even now in Ethiopia.

Family health had made necessary our departure from Ethiopia several months before the war had started. It is a time of great testing for the missionaries also, but in this hour of great need, with the unusual opportunities of counselling comforting, cheering, and alleviating the miseries of the Ethiopians, our friends in Ethiopia are to this distressed people as "rivers of water in a dry place: as the shadow of a great rock in a weary land."

In connection with Dr. Bergsma's article, a table of statistics shows that there are some thirty different mission stations (Protestant) in Ethiopia. Of this number Addis Ababa is the site of some six different mission organizations.

Nine different Protestant missions are operating in Ethiopia. Besides our United Presbyterian Mission there is one other American Mission in a sense, for the work of the Seventh Day Adventist Mission is largely supported by people in this land. However their personnel is international. The Sudan Interior Mission (Dr. Lambie's) is interdenominational and international. However, there are many Americans in this group.

There are two missions from Sweden, one from Germany, and three from England. As to age, the Evangelical National Mission Society of Sweden ranks first. According to size the Sudan Interior Mission is easily first.

Of the approximately 200 Protestant missionaries to Ethiopia, a good many are on regular furlough at present and others are temporarily residing in Egypt or the Sudan.

It should be recalled that our United Presbyterian Mission, although having but three stations, is exerting a real influence throughout the country. In Addis Ababa our hospital is the largest hospital in all Ethiopia. It not only has 100 beds but is modern in every way, having electric light, X-ray, adequate medical and surgical equipment, and a model laboratory. The same mission has also on its 12-acre compound a girls' boarding school and a church organization which meets in the hospital chapel. At

Sayo, besides the hospital and church there are flourishing boys' and girls' schools with nearly 200 pupils. Then in several villages there are little out-station schools which care for a hundred more pupils. At Gore we have a church that is organized and at work. A boys' school and a girls' school are doing splendid work and funds are in hand for the building of a small hospital. This enterprise has been delayed because of the war, but Dr. Dougherty carries on medical work despite the handicap of inadequate plant and equipment.

ETHIOPIA

By Miss Isabel Blair,
Writing from Khartum North, Sudan
December 23, 1935

These days everyone is talking about Ethiopia and wondering how our missionaries are faring. That is at least one good thing that has come; namely, aroused interest in that land we love. No longer will people ask us where Ethiopia is, as no doubt most of the civilized world has hunted her up on the map.

As for our missionaries, the first thought that comes to mind is the tragic death of Dr. Hockman. That is something we cannot understand and can only trust that God knows best and does all things well for those who love Him. Our hearts go out in sympathy to Mrs. Hockman and we pray that the Heavenly Father's comfort and abiding presence may be with her. Next we think and pray for our missionaries in Addis Ababa who are in great danger, especially for Mr. Russell as he carries on with the Red Cross and for his wife at home in Washington as she waits for news of him. My last letter from Miss Faught said they were all very busy with the hospital work and that things there were calm. Of course they are prepared for danger by having bomb proof cellars. We hope they will all arrive in time if an Italian air raid happens.

Likewise in Gore all is calm and peaceful. Rev. Kenneweg passed through Khartum about a week ago. He said they had a new governor and although ten thousand men had gone to the front, those in charge were keeping order. The work at the Mission was going on as usual. Rev. Kenneweg has gone to Assiut to see his wife and new daughter and hopes to get back to Gore in February. At present Dr. and Mrs. Dougherty are carrying on all the Mission work with the help of a few Ethiopians. That means hospital and clinic, repairs and evangelistic work. The school is closed for vacation. Mrs. Dougherty is doing a great deal in the evangelistic work with the women.

Now how is Sayo? All is as before there, and so calm that I am ashamed to be down here in Sudan. If our Board had left the matter to my own judgment, I would have stayed. Our teachers, evangelists church members, neighbors and the officials could not understand why I should leave. Many asked me if I were afraid of them or the Italians. All said there was no danger and there was not. Of course no one knew when the trouble might come to the West, but the battle front was some six or eight hundred miles away, I suppose, by trail. My answer to these questions was that a person wanting to work for an employer, must obey and try to please. For instance, if I told one of our teachers he must teach such and such a school or such and such a class, he would have to do that if he wished to continue in our employment. They could understand that, but wanted me to ask for permission to stay. Twice I was on the point of cabling for such permission when another cable came ordering us out in no uncertain terms. I surely want to work in Ethiopia and so I thought I had better obey our Board.

At that time none of the Ethiopians were afraid of the outcome

of the war. They trust in God—some more, some less. All said they had no arms nor wisdom to fight, but they would trust in God to save their country. Some pointed out that Italy was trying to steal their country and God would not help a thief. Some said, too, that God knows they are trying to get rid of slavery, establish schools and in other ways become civilized, so He will help them.

When I left Sayo, October 1, a young man was there to get volunteers to train for the army, but as far as I have heard none have gone to the front yet. Mr. West and Miss Klein write that the work is as large as ever. They are both kept very busy. The numbers at Sabbath School and church (about 400 to 425) were too many for the building. The elders donated $35 to enlarge it and the people donated all the labor. Mr. West pushed one wall out farther and now there is plenty of room. One month in the hospital, Miss Klein with her assistants, took care of one thousand patients in both dispensary and wards. For the same month the receipts were about $165. We think that was splendid and shows how capable our little German nurse is. The last I heard there were 149 in the day and boarding schools. Sad to say, some of the boarding school boys had to go home, as they had no money to pay for food and the Board's grant was not enough to pay even the teacher's and helper's salaries. Our church through our Foreign Board sent us this year about $33 a month and salaries were about $45. This low allowance also means that we shall have to let one of our teachers who was educated in Assiut College, go—as his salary is the highest.

The evangelists were busy, but because of low grants, Mr. West will have to drop one or two of them. He is hoping that the church will be able to take over their support. They are supporting one now. Gidada has been off from work for some time as he fell from his mule when it stepped into a hole, and broke his leg, about two weeks before we left. The bone does not seem to heal right and the last I heard he was not able to walk on it nor move it without severe pain. One of the other evangelists, Shoro, had lost a small baby which caused much sorrow. Then the daughter of the Bible woman (Hada Nessi) was very seriously ill after the birth of her first child. A man who had fallen out of a tree was in great danger for days. A year old baby had died of starvation—right on our compound—because they never told the missionaries they had no milk and that the baby was sick. Such are some of the burdens weighing these days on Mr. West and Miss Klein. They need our prayers.

The only difference that the war seems to have brought at Sayo so far is that the people are beginning to use half dollars and they believe the paper money will come there later. We wonder how the poor ignorant Galla will be induced to take a piece of paper for his wood or eggs or chickens. Beside this the Italians who had a Mission station nearby have all been deported. We hope and pray that the war will be over and peace declared before it comes to disturb the beauty and tranquillity of Western Ethiopia.

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

AN ACCOUNT OF MRS. J. R. ALEXANDER'S DEATH

By Miss Rena L. Hogg, Assiut

Mrs. Alexander's death occurred at a very unique time so that every mission station was represented at the funeral. The Missionary Association meetings had actually closed on Thursday, January 9, at noon instead of being finished with difficulty as they usually are on the following Saturday. So the missionaries did not scatter with the usual haste and most of them were still here when the startling news came in the evening that Mrs. Alexander had passed away.

For twelve days she had been helpless in the hospital following her first stroke on December 27 but the news at noon had been more encouraging so that no one was prepared, and least of all her husband, for the great change that a few hours brought, ending in a sudden collapse.

You can imagine what a sympathetic audience crowded the old College Chapel the next morning at the funeral. We all seem so utterly one at such a time. Everyone who has faced bereavement in a mission circle and amongst Egyptians knows that. It is an experience no one can forget.

Dr. Neal McClanahan, Dr. A. A. Thompson, Rev. F. D. Henderson, Rev. Maowwad Hanna and Yessa Eff. Bolus shared in the service, and a choir of four sang softly two psalms. The second of them, "The Lord's My Shepherd," was sung on that same platform at Ruth Alexander's funeral many years ago.

Dr. McClanahan's address struck the note one wanted. He lifted us to the place where comfort and strength are born. At the tomb also he said a few words and Rev. Moawwad Hanna pronounced the benediction. It would have been a callous heart that could have gone through that f u n e r a l unmoved. These are not the sort of things one can put into print.

Dr. Alexander has had to face the sudden ending of his 60 years of married life in Egypt without a son or a daughter beside him to carry with him the weight of his bereavement. I hope every single one who reads these words will breathe a prayer for him and his, and so help to surround them with an invisible but strengthening atmosphere of understanding and sympathy.

Soon some of us will be trying to tell you something of what Mrs. Alexander has stood for amongst us during her long brave life, but I am writing these few lines hurriedly in advance in case what more is in our hearts to say should be delayed.

This change for her is surely most abundant gain, but we prized her presence greatly. Our hearts are very sore for the one most bereaved of all and for those he loves who in their own bereavement have the additional pain of separation from him in his time of great need.

ASSIUT HOSPITAL NEWS

By Rev. C. F. Kenneweg, January 13, 1936

PRAYER DOCTOR

"An important message for Dr. Henry!" It was late at night that the message came and the attendant hesitated about wakening the physician but it seemed an important call from a needy patient and finally the note was delivered. It read, "— — is very ill. Will you

pray for her?" Did you ever hear of a physician receiving a call similar to this one from a patient late at night?

This patient was very, very ill. The analysis from the laboratory showed that she had little chance to live. But the Egyptian knew what he was doing and that where human skill seemed ineffectual, the 'prayer doctor' could accomplish the impossible. In a few days the condition of the woman changed and before long she was completely well. "A modern miracle" was the verdict of Dr. Giffen.

Not only is Assiut Hospital staffed with 'prayer doctors;' the hospital itself is built on prayer. From the very beginning it has been a 'faith' hospital. No appropriation for its current expenses comes from the mission boards. Fees and personal gifts are its only resources. The Hospital is endowed in prayer from which the interest is very high.

ETHIOPIAN REFUGEES

When some of the Ethiopians needed a haven they flocked to Assiut knowing the susceptibility of these folks to a 'hard luck' story. Fleeing royalty never hit it luckier. The best thing that they have given us, however, is the opportunity of seeing the great work that they are carrying on here. Assiut Hospital ministers to the whole of the Upper Nile. Perhaps her biggest contribution is the persistent campaign to raise the medical standards of the area.

THANKS TO BUTLER

Word has come from Dr. Calvin Reid that the Sunday School of the First Church, Butler, Pa., has completed the raising of Miss Bain's salary and are hard at work to help pay the salary of another nurse. How happy we are over this branch of Assiut Hospital in America!

DEATH OF MRS. ALEXANDER

All Egypt mourns the passing of Mrs. J. R. Alexander in the hospital on the afternoon of January 9. For sixty years she had labored beside her husband in Egypt for the uplift of her adopted land. A host of 'touched' friends from many parts of the world are saddened at her departure and feel the deepest sympathy for Dr. Alexander, the children and grandchildren.

A NEW NURSE .....

Miss Mary Harsh sailed from America on January 7 for Assiut, Egypt. How interested everyone is in seeing the new nurse and welcoming her to the work. Everything possible will be done to make her Egyptian life a happy one.

As she is on the high seas, perhaps she is wondering about her associates in Assiut. I would like to be there to assure her that they will measure up to her fondest hopes. The Misses Brownlee, Bain, Hill, Owry and Nichols combine a high degree of professional skill with attractive Christian character. Doctors Henry, McClanahan and Giffen will be great inspiration. Miss Gamble is always on hand to help one in the office and "Mac" McCreery makes life more pleasant for everyone.

BABES WITHOUT WATER

"Never give a baby water for twelve months" is an axiom of Egypt. During the long hot summer months the cries of babies for a cooling draught go unheeded.

The nurses and doctors have beat against this foolish custom for many years. How slow is the East in changing! One morning Dr. McClanahan hit on a good scheme and invented a patent medicine. A lit-

(Continued on page 415)

A MESSAGE FROM THE PRESIDENT OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

The women of the Church are looking expectantly toward St. Louis on the Big River at the cross-roads of the nation. Plans for the annual convention began many months ago and the program is progressing. The theme for the convention is "A Vision" from the text, "I saw the Lord, sitting upon a throne, high and lifted up"—Isa. 6:1.

The mission of the Christian Church is missions. We trust that at the convention we may have a new vision of the Christ and a new dedication to the task of making Him known. As women, we owe a service to the neglected and down-trodden women and children in all our mission fields. We have what the world needs—Christ. A Chinese man asked an American who was in China on official business, "What right have Christians to come to China to talk about religion—the religion of Christ?" The American answered, "The right to give others something that is too good to keep."

Our trip to the convention will be a happier one if we carry with us good reports from our presbyterials. It is not too late to make that report a little better. A number of societies attained 100 percent efficiency last year, which shows that it can be done. Have we really done our best? An Efficiency Banner will be presented to the presbyterial which has the highest efficiency rating. This award creates a lot of interest and rivalry. The contest was close last year but Cleveland retained the banner with a rating of 67 1/3 percent.

We hope that each presbyterial will be represented and it will be a great encouragement if we shall see many representatives from the Young Women's Societies. Many groups of Young Women are doing a splendid work, but there are thousands who have not yet been organized into Y. W. Societies. How much our women would be heartened by the help, the enthusiasm, and the courage of these young women!

On Tuesday, May 26, at 10:00 A. M. (St. Louis Time) there will be a place on the program for "Prayer Around the World," when groups from all our mission fields at home and abroad will meet for prayer. And many groups, large and small from the Women's Missionary Societies will come together to pray.

Just now the missionary work of the church is unusually difficult, but there comes to us the promise. "He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law." Those who have never identified themselves with any great task may not have much to pray about. When we realize that the work we have undertaken is much too great for us to accomplish alone, then we can pray with a purpose. And so as we look forward to the convention, we can put our trust in Him who said, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

PROGRAM CALENDARS

Programs for Women's and Young Women's Societies are now being mailed out. Please send your orders early, to Mrs. Fannie Moore, 908 Kable Way, Coraopolis, Pa. Prices are as follows:

1 copy	5c	50 copies	$2.00
25 copies	$1.00	100 copies	$4.00

THE CONVENTION

The Fifty-third Annual Convention of the W.G.M.S. will be held in St. Louis, Ohio, May 22-26, 1936.

REVISED ANNUITY RATES

In the December, 1935, issue of this Magazine announcement was made of change in Annuity Rates adopted by the Board of Directors of the Women's General Missionary Society at its meeting October 15 to take effect January 1, 1936. These new rates were offered in five classes according to a range of age in each class, this class plan having been in use since the inauguration of the issuance of Annuity Bonds in 1917.

However, after further consideration, the Board realized that these rates, although based upon the uniform Annuity Rates approved by the Committee on Financial and Fiduciary Matters of the Federal Council of Churches of Christ in America and by the Advisory Council of the Board of Administration of our United Presbyterian Church, did not fully conform to them. Therefore, the Board took action at its meeting January 21 rescinding its action of October 15, 1935 and adopting the Uniform Annuity Rates given below, to take effect February 1, 1936 on all new Annuities issued on and after that date. All other provisions concerning Annuities remain the same as given in the December issue.

Age at Entry	Annuity Rate	Age at Entry	Annuity Rate
35	3.0%	58	5.2%
36	3.1%	59	5.2%
37	3.2%	60	5.3%
38	3.3%	61	5.4%
39	3.4%	62	5.4%
40	3.5%	63	5.5%
41	3.6%	64	5.6%
42	3.7%	65	5.7%
43	3.8%	66	5.8%
44	3.9%	67	5.9%
45	4.0%	68	6.0%
46	4.1%	69	6.1%
47	4.2%	70	6.2%
48	4.3%	71	6.3%
49	4.4%	72	6.5%
50	4.5%	73	6.6%
51	4.6%	74	6.8%
52	4.7%	75	7.0%
53	4.8%	76	7.1%
54	4.9%	77	7.3%
55	5.0%	78	7.5%
56	5.1%	79	7.8%
57	5.1%	80 and up	8.0%

Any correspondence on the subject of Annuities will be very gladly answered by the Annuity Secretary, Mrs. Harriet S. Boobyer, 1470 Alabama Ave., South Hills Branch, Pittsburgh, Pa.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These Secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering Time. When the Thank Offering has been presented, societies send to their Presbyterial Secretary reports of their Thank Offering. The Secretaries compile such reports and send the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1935 Thank Offering. It is as follows:

Presbyterial	Secretary	Date Received
1. Oklahoma	Mrs. A. J. Carnahan	December 6, 1935
2. Delaware	Miss Ada C. King	December 12, 1935
3. Chicago	Mrs. J. D. McKee	December 16, 1935
4. Oregon	Mrs. F. A. Switzer	December 18, 1935
5. Wisconsin	Mrs. John Bell	December 23, 1935
6. Des Moines	Mrs. Emily V. Hamilton	December 23, 1935
7. Albany	Mrs. James G. Donnan	December 24, 1935
8. Detroit	Mrs. Herbert J. Moore	December 30, 1935
9. Ohio Northwestern	Mrs. John Miller	December 30, 1935
10. Nebraska	Mrs. Bruce McCulloch	December 30, 1935
11. Concordia	Miss Alice M. Shofe	December 30, 1935
12. Puget Sound	Mrs. C. M. Tucker	December 30, 1935
13. Idaho	Mrs. J.. M. Tipton	December 31, 1935
14. Butler	Mrs. J. N. Riddle	December 31, 1935
15. New York	Mrs. Samuel Miller	December 31, 1935
16. Wheeling	Mrs. Jay B. Patton	January 2, 1936
17. Philadelphia	Mrs. William White	January 2, 1936
18. Vermont	Mrs. Leslie R. Urie	January 2, 1936
19. Spokane	Mrs. F. E. McCain	January 3, 1936
20. Mansfield	Mrs. W. E. Shane	January 4, 1936
21. Lake	Miss Jemima Dodds	January 7, 1936
22. Argyle	Mrs. Nelson S. Pratt	January 7, 1936
23. Westmoreland	Mrs. John L. Young	January 8, 1936
24. Rock Island	Mrs. J. C. Downing	January 8, 1936

25. Tennessee	Miss Corine Kirkpatrick	January	8, 1936
26. Arkansas Valley	Mrs. H. A. Thompson	January	9, 1936
27. Uncompahgre	Mrs. A. W. Beveridge	January	9, 1936
28. First Ohio	Mrs. Roy Henninger	January	10, 1936
29. Colorado	Mrs. Elizabeth R. Anderson	January	11, 1936
30. Indiana	Mrs. S. A. Nesbit	January	13, 1936
31. Muskingum	Mrs. Frank Campbell	January	13, 1936
32. Beaver Valley	Mrs. J. E. Springer	January	13, 1936
33. San Francisco	Mrs. C. D. Scott	January	13, 1936
34. Kansas City	Mrs. D. A. Braden	January	13, 1936
35. Kiskiminetas	Mrs. E. Max Finley	January	13, 1936
36. Los Angeles	Mrs. E. C. Little	January	14, 1936
37. Xenia	Mrs. Carl P. Hinkle	January	14, 1936
38. Steubenville	Mrs. Albert Shaw	January	14, 1936
39. Monongahela	Mrs. B. M. McCartney	January	14, 1936
40. Cleveland	Mrs. James A. MacDonald	January	15, 1936
41. College Springs	Mrs. I. C. Edwards	January	15, 1936
42. Conemaugh	Mrs. L. H. Miller	January	15, 1936
43. Chartiers	Miss Mary H. Weir	January	15, 1936
44. Mercer	Mrs. J. W. Tait	January	16, 1936
45. Monmouth	Mrs. W. E. Hauswald	January	16, 1936
46. Allegheny	Mrs. John A. Crawford	January	16, 1936
47. Hudson	Mrs. J. Donald Butler	January	17, 1936
48. Caledonia	Mrs. Harley T. Jones	January	17, 1936
49. Southern Illinois	Mrs. J. A. Harper	January	17, 1936
50. Boston	Miss Laura M. Stewart	January	17, 1936
51. Cedar Rapids	Mrs. R. F. McDonald	January	20, 1936
52. Keokuk	Mrs. S. Fred Sharpe	January	20, 1936
53. Big Spring	Miss Mary M. Beattie	January	22, 1936

GIFTS TO CHRIST

Gifts, precious as those of the wise men, have been poured into Christ's treasury in every age, and we may be quite sure that God has appreciated them. They were signs and tokens of gratitude for the blessings Christianity has brought to the world. Far more might have been given, without expressing the extent of the world's obligations to Him, who gave Himself for the redemption of our race. Their chief value in His eyes, however, as we gather from His Word, is that they witness to that supreme gift of the donor's soul to Him. They are evidences of consecration not of wealth only, but of spirit. It is so with human fatherhood. The poor little offering that the child makes to his father on a birthday or at Christmas, he could easily buy, but it is precious to him, because his boy denied himself childish luxuries that he might present it to him. Not the intrinsic value of our offerings to God is the measure of their value,

but the love and self-denial that they signify.

It was a singularly beautiful incident of our Lord's life that is told in the Gospels of the breaking of the Alabaster box of Ointment. That was a purely personal gift. Judas thought it would have been better if the ointment had been sold and the proceeds given to the poor. Our Lord had shown so much sympathy with the poor that many would have expected Him to have the same opinion. But not so. That offering pleased Him because it was a proof of love. That characteristic note in His reply to His disciples shows how truly human He was. Personal affection for Him, faith in Him, trust and confidence and fidelity to Him personally were never overlooked. His nature has not changed. He values still the gift that costs. He appreciates the sacrifices that His people make to send His words to the uttermost parts of the earth. It may be a small gift that some humble follower makes, but He who can read motives is pleased when He sees that love of Him prompted it, and He says: "She has done what she could."

—*Selected.*

SENIOR LIFE MEMBERS

(Continued)

279. Mrs. Leola Bennet.....
.....Miller's Ferry, Alabama

280. Mrs. James I. Patterson...Xenia, O.
By her husband, in memory of her aunt, Elizabeth Crawford.

281. Anna Bickett.....Xenia, O.
In honor of her Mother.
By W.M.S., First Columbus.

283. Mrs. Maude Miller...Pittsburgh, Pa.
By friends in the Tuesday Evening M.S. of the Brookline Blvd. Church.

284. Mrs. A. G. Seaman..De Lancey, N.Y.
In memory of her daughter, Mrs Marion Seaman Cleveland. By Blanche Chambers.

285. Mrs. Lester R. House..Denver, Colo.
By her sister, Mrs. Elizabeth Webb.

286. Mrs. Hazel R. Hunter.Ferndale, Mich.
By J. H. Ramsey, in memory of his wife, Mrs. Annie Ramsey.

287. Mrs. Maud Devore Mears.....
.....Indianapolis, Ind.
By W.M.S. of First Church

288. Nora Turpin.....Princeton, Ind.
By Maria Blair Y.W.M.S.

289. Katheryn Douglass...Topeka, Kans.
By Mrs. M. Alexander.

WAIT!

If but one message I may leave behind,
One single word of courage for my kind,
It would be this, Oh, Brother, sister, friend
Whatever life may bring, what God may send—
No matter whether clouds lift soon or late,
Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope, once cool and sweet,
Be lost—but suddenly above a hill
A heavenly lamp set on a heavenly sill
Will shine for you and point the way to go,
How well I know!

For I have waited through the dark and I
Have seen a star rise in the blackest sky
Repeatedly—it has not failed me yet.
And I have learned God never will forget
To light His lamp. If we but wait for it
It will be lit.

—*Grace Noll Crowell.*

YOUNG WOMEN'S DEPARTMENT

including

GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

TO OFFICERS AND CHAIRMEN OF COMMITTEES

Are your plans complete to meet some evening to make out the annual reports of your society? This is the best best way to compile the several reports. They will be more correct if all the data is at hand and every one responsible for a report is ready to give information. The tale of the work of the year will surprise you and a common interest will bind you into closer relations.

It will be a boon to the presbyterial secretaries with whom you deal if your society sends a report which has been conscientiously and painstakingly assembled, — one of which you of the society may well be proud. Wherever an answer is required, try to measure up to your ability—no guess work!

April 5 is a deadline date, this for societies. April 15 is one for presbyterial secretaries. *Co-operation will make everybody happy!*

For the encouragement of you all, there has been marked improvement in the matter of caring for reports in these later years. A careful reading of the letters accompanying the blanks will tend to make for fewer mistakes.

NEW YOUNG WOMEN'S SOCIETIES

Boston Presbyterial — Whitinsville Katherine M. Huston Mission Circle—President Miss Lilly W. Bogie;

Spokane Presbyterial — 3rd Spokane Sequoia Circle — 17 members—President Miss Anna Mae Erickson.

There are surely many new missionary societies which have not been officially introduced to Magazine readers. Please give the information now so that the pages may not be crowded with names just about annual report time. Ask your secretary if she has notified the Y.W. secretary of your presbyterial. Sometimes such secretaries do not know of the new-comer until they see it on the printed report. Please make haste in this matter.

YOUNG WOMEN'S SPECIAL FUND

Little has been said recently regarding this fund. The treasurer reports receipts month by month, but not comparable to those of a few years ago,—say from 1917 or 1918 until 1933. It will be enlightening and perhaps stimulating to see some of the figures of the past.

We quote those of January-March 1923—1936:

	January	February	March
1923—	$2058	$2275	$2463
1924—	1743	1998.12	2251.12
1925—	1946	2430	2649
1926—	1670	2061	2342.15
1927—	1785.75	2151.75	2432.25
1928—	1594.50	1876	2208
1929—	1599.50	1928.50	.....
1930—	1621.25	1842.19	1997.19
1931—	1573.60	1835.60	2053.60
1932—	1209.50	1513.50	1634.89
1933—	995	1296	1336
1934—	704	969	1049
1935—	923	1115	1223
1936—	795	*	

* Figures for February and March not received at this writing.

You will notice the "ups and downs" from year to year, mostly down lately! Your secretary will be compiling your report this month (March). Has your society done good work thus far in its life in supporting the work of the W.G. M.S. acording to ability?

Societies should be awake to the facts—1929 was the last year the full amount of the pledge, $8630, was received. Will you not look back over your treasurer's book and see whether you are improving, at a standstill or on a slide? What has been your average gift—that is, as a society? Do you know the amount determined on in convention in 1910?

YOUNG WOMEN'S SPECIAL COLUMN

227 N. Jefferson Ave.,
Canonsburg, Pa.
January 27, 1936.

Dear Friends:

Before leaving India last spring, I asked the teachers of the Pasrur School to give me a message for the Young Women's Missionary Societies in America, as they furnish funds from the Home Church for that School. Here is the letter they gave me. Many of you have heard it this past fall, but for those who did not have that privilege, we are having it printed in the Magazine.

Sincerely yours,
Dora B. Whitely.

Girls' Boarding School,
Pasrur, India.

Dear Sisters:

May God bless you and increase your good works day by day. Greeting!

It has been our desire for a long time to write to our kind sisters to tell them what benefits we are deriving from their many kindnesses. And now we have a splendid opportunity to fulfill this desire as our own Miss Whitely is going to her home country and she will be able to tell you about us. Truly we wish to express our heartfelt thanks for the help you give us year by year in this Pasrur School.

There are nearly 200 Christian girls in the Boarding Department of the School and about 100 boys and girls, Christian and non-Christian, from the city and nearby villages who receive secular and religious instruction. At present there are fifteen Christian women teachers in the School. Those in the Boarding Department have everything — clothes, food, bedding, books and school supplies furnished from the money you send. (This will be explained in succeeding letters.—D. B. W.) During the past few years there has been great improvement in the living and eating arrangements of the girls. They get an abundance of everything and are very happy.—And this is all because of your beneficient help.

In closing, we wish to place a few requests before you. Will you kindly remember these requests before God in your prayers?

1. Pray that the Christian pupils and teachers may make progress in their Christian lives.

2. Pray that the non-Christian children in this School may be won for Christ.

3. Pray that those who go out

from this School may be a light to others.

With loving greetings,
Pasrur School Staff.

"BRAKES OR ENGINES"

Dr. William T. Ellis tells of a discussion between two men regarding a great newspaper. One remarked on the well known ability of the editors. "Yes," said his friend, "but they have *brake* wisdom and not *engine* wisdom." Then he continued, "They are strong in *restraint* but weak in *initiative*. They refrain from blunders, but they fail to do the great things possible to such a newspaper as theirs."

Is this a common failure with which the above-named editors are charged as guilty, or is it confined to especially gifted people? Failure seems to be more common than success, or is it just because it is more glaring, so calls out comment? Lack of initiative and a preponderant restraint no doubt make poor bedfellows. God reproved Moses generations ago in that he was a subject of *brakes* which not only hindered him but those he was supposed to lead forward. The command Moses received was, "Speak unto the children of Israel that they go forward." Initiative is very valuable if it is safely conservative.

An engine without brakes is a dangerous mechanism. Brakes without propelling power are useless. An engine in its completeness is equipped with brakes, so we learn that the ideal way of life is brakes *and* engine.

About this time of year, missionary societies are pondering on the work of the year, wishing with all their hearts that they had begun to go forward the very first month of the society year and had not waited until the last quarter to begin to be efficient! Every month should show progress.

By the very nature of the case, a missionary society s h o u l d be a strong group. It has a great goal, one set by the Great Leader himself. It has *certainty* before it. It has assurance such as is not possible for a purely secular organization, even though it have a philanthropic color. The order reads, "GO!" and this, whether one stays in America, an everyday Christian, or one who goes out into the highways and byways of the mission fields. Forward is the direction.

This is a time to be up and doing. It may be understood that the missionary society, large or small, is to use all proper initiative and, at times, to exercise sensible restraint. There is usually very little danger of such a group over-exerting itself!

Will you not take stock of the material found in your society, human material, yourself included, and decide whether you are a well-balanced group? Challenge the membership to be "engine-wise Christians as well as brake-wise."

METHODS

Inquiries come begging to know how to create an interest among those "who are just not interested in missions of any type!" It is generally conceded that lack of interest is due to determined wilfulness against reeciving knowledge or pure ignorance, perhaps because the opportunity *to know* has not been presented. There is a possibility, even a probability, that every one might become interested if we only knew the approach to such lives. What is more difficult than to really *know* people!

Some years ago the late Mrs. E. C. Cronk passed on through the columns of the Missionary Review of the World ideas she had collected or thought up. They are good for today:—She spoke of a successful study of missions by a group of business girls. One of these girls was the leader and the others in the group came to her office at

(Continued on page 417)

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

PATHWAYS OF UNDERSTANDING

INVITATION—In the corner of a correspondence card, sketch a treasure chest. Print these words of invitation:

Would you know
What is in the Treasure Chest?
South America sends her best
To all the world!
Come! Open! See!
.....Circle, ...Place, ...Time.

PROGRAM

Prelude—I Love to Tell the Story.

Call to Worship—

O sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless his name;
Show forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.

Song—We've a Story to Tell to the Nations.

Poem—The Song by the Way. (February Magazine. p. 347).

Song—All the Way My Shepherd Leads Me. Bible Songs Hymnal, No. 209.

Scripture—I John 4:7-12, 21.

Prayer—That because of our love for our Lord we may have loving understanding of the women and girls of South America;

That Christian ideals may guide our lives and theirs;

That we of both continents may know Christ as a personal Saviour.

closing with

Prayer in Unison (see February Magazine, p. 346).

Leader—We expect to have a visitor from South America this evening. She is attending Y.W.C.A. conferences in our country, and is in (nearest large city) today. She will be a little late so we will have our South American Roll Call first.

South American Roll Call—A little dramatic sketch of this name may be ordered from the Literature Secretary, 209 Ninth St., Pittsburgh, Pa. Price 3c.

Leader—Now we will open South America's Treasure Chest. (A box in the shape of a chest which contains articles for which we are indebted to South America may now be opened and the articles displayed—gold, silver, salt, ivory buttons, rubber, coffee, chocolate, vanilla, etc., are among the articles in the chest. Consult Carpenter's Geographical Reader, or any good geography, for a fuller list.

(Knock is heard at the door. Enter the Visitor.)

Leader (introducing Visitor)—"We have as our guest tonight, Miss Gabriela Gonzales. She is anxious to have us understand and love the women and girls of her continent. She is not going to make an address, feeling that we will get more information if we ask questions which she will answer.

(The following questions to be asked have been distributed before the meeting begins, so that each girl may intelligently *ask*, not read, her question, in the proper order. Answers are found in the February Magazine, pp. 311-312.)

1. Do South American women have church organizations as the women of our churches do? If they do, what is their purpose?
2. Do the women of each denomination have federations, as ours do? What is their purpose?
3. What types of work do the denominational federations do?
4. What do they do for the Indian tribes?
5. What is the tendency toward the treatment of social ills?

6. How do the various organizations finance their work?

7. What interest have the South American women in the annual Day of Prayer?

8. Tell us about their attitude towards Temperance Reform.

9. What are they doing toward furthering World Peace? (p. 318.) (As this question is answered display picture of "Christ of the Andes," telling its story.)

10. What hindrances are there toward a closer relationship between North American and South American women? (p. 319.)

11. What common bonds have North American and South American women?

The Visitor—Now that I have answered your questions, I have an announcement to make which is to me a very important one. A friend has given me one thousand dollars to be used in taking Christ to the Indian tribes of South America. If you had to choose the group of Indians to whom this knowledge should be taken, which group would you choose?

First Circle Girl (eagerly—"I would choose the Tribal Indians of the Amazon Valley." Tells why (See p. 313, February Magazine. Also text book, "Women Under the Southern Cross," p. 130.)

Second Circle Girl—"I would choose the more civilized Indians of the upper Andes." (See Magazine, pp. 313, 314—text book, pp. 131-137.)

Third Circle Girl—"I am so interested in the Chaco Indians, partly because of the Chaco war we heard so much about last year." (See Magazine pp. 314, 315. Also Text book pp. 138-148.)

Fourth Circle Girl—"The Araucanian Indians appeal to me—they are so intelligent and picturesque." (See Magazine p. 315. Text book pp. 148-155.)

Visitor—Well you girls *are* interested in the South American Indians! You have given me something to think about before I decide where this money is to go. Your interest and prayers form a bond between the girls of South America and the girls of North America. May we join in singing this stanza to the tune of America: 'Now may the God above, etc." (See p. 322, February Magazine.)

N. B. As suggested for the program published in the January Magazine, this program also may be easily divided, if you can have two meetings for it. The first part may close after the questions are answered. Thank the Visitor, telling her you will be more interested in South American women because of her visit.

Sing "Blest Be the Tie That Binds".

For the Second Program—Use a picture of an Indian Jar, or an airplane for the invitation. The devotions may center about the theme: "Other sheep I have which are not of this fold."

VICTORY

O Jesus, what art Thou to me?
Thou art the whole of victory.
My burdens? Thou hast borne away
The heavy load of yesterday.
Today the rainbows arch the sky;
Today the sweet birds soar on high;
Still, still that victory remains—
Thy light is flooding all the plains:
Life? Saviour, Thou are all to me,
Thou art the whole of victory.

—*B. F. M. Sours, in The Religious Telescope.*

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

"The spirit of the years to come,
Yearning to mix himself with life."

INDIAN ARROWS

In concluding an article on the contributions of the American Indian to civilization Mr. E. E. Edwards says, " 'Si monumentum requiris, cir cumspice' ("If you seek his monument, look around") may well be applied to the Indian."

Br-r-r! The cold! The snow! But read what our Simnasho missionary says, "While it makes it very disagreeable now, we shall be blessed next summer because of the abundant moisture being stored in the ground." Job. 38:22 — Hast thou entered into the treasures of the snow? or has thou seen the treasures of the hail?

An interesting little Indian booklet entitled "Our Indian Neighbor," cleverly written by Mrs. J. C. Alter, may help you who are planning an Indian meeting. Send to The Literature Department, 904 Publication Building, to get one; it is only five cents.

Co-operation is in the air at Tama. A Baptist, a Methodist and a Presbyterian are now volunteer teachers in our Indian Mission Sabbath School. This was made possible by changing the time of service from 10:30 to 1:30 so that these volunteers can attend their own churches in the morning and help us in the afternoon.

An Indian young lady, teaching a class of beginners, is using a new table. The lumber was bought out of a fund given the Mission by Iowa Synod. The table was constructed by Indian boys at the Government school on the Reservation under the direction of their teacher, Mr. Benedict.

Indians and Missionaries alike appreciate the presence of the Benedict family at the Sabbath services. Mrs. Benedict has assisted the Indian young ladies in providing special music for these services.

Wilbur, eleven year old son of our missionaries, recently had an operation on the radial nerve of his left arm. This nerve was severed when the arm was broken by a fall last May and left him with a wrist-drop condition which it is hoped this operation will remedy.

FOREIGN CORRESPONDENCE—EGYPT

(Continued from page 404)

tle sugar or coloring was mixed with plenty of water and prescribed where needed. The first woman to receive it returned saying that she wanted some more medicine because it did the baby so much good.

While the hospital carries on its intense work of propaganda a little subterfuge is necessary to bring water to thirsty babies.

STATISTICS OF 1934

Religions of patients

Coptic	945
Moslem	602
Protestant	380
Others	29
	1956

Payments

Full price	1106
Half price	260
Free	590
	1956

CLINIC, 1934

Treatments

Eye	7961
Leper	623
Injections	3321
Others	15417
	27322

Villages and towns of patients—239

NEGRO DEPARTMENT

MRS. ADA KERR WILSON, Secretary, Main St., Zelienople, Pa.

We were shocked at the news of the death of Professor C. S. Simpson. In the last direct letter from him he spoke of the beautiful Christmas at the Millers Ferry school due to the barrels and boxes sent by the friends in the North, with special mention of the most generous gifts received from Mrs. Grant and the organizations under her direction in the Avalon Church. From these gifts, every child and many mothers were made happy, and he took the opportunity to thank all the contributors for the things which brought much joy and happiness to many hearts.

Mr. Simpson's death is a real blow to the mission work of our denomination. He was recognized as a leader in educational lines. Under his direction the work at Millers Ferry has developed wonderfully and includes one of the finest vocational schools in our missions. His lack of prejudice and his unfailing courtesy, endeared him to both races. He was a Christian gentleman, and his loss will be felt by many hundreds of his students. The services were held in Knoxville under the direction of Dr. McGranahan and were attended by relatives and friends from many of the southern cities. He leaves a wife and two children. To them we extend our deepest sympathy and ask your prayers that they may be sustained and comforted in this dark hour of affliction.

Mrs. Nannie J. Rhea, for many years the superintendent of Robinson Hospital at Millers Ferry, lost her only son—a student in Knoxville College — and our hearts go out in sympathy to her also in this sorrow. As she is now a student nurse at Knoxville, she will be comforted in that she was there when he met his death in a wreck, and had the privilege of seeing him every day before his sudden death.

The work of the Robinson Memorial Hospital is moving nicely, under the supervision of Miss Fannie Prentice. In addition to many office patients, she has had much outside work among the sick in the community. Some of the nurses have been out on cases in Camden and Millers Ferry.

Mrs. Eva Adams of Jubilee Hospital writes that it has been unusually cold in Henderson; the hospital has been taxed to capacity and calls for help from the outside have been numerous. People in the community seem to feel, that whenever there is a need in their homes for a nurse, the hospital must furnish the help, regardless of the need of the nurses' help in the hospital. We respond to these S.O.S. calls as best we can, even at a sacrifice. One of the girls, who had been on duty all day, was asked to go out the same night to nurse a very sick man. There was nothing to do but respond. Incidents similar to this are frequent. 37 patients were treated during the month with 3 Major and 3 Minor operations. The number of community patients was 7; community calls 13. As a result of the extremely cold weather the fuel bill is necessarily large.

Prof. A. C. Peoples reports that the school work is progressing nicely. The Emancipation program rendered January 1, was most impressive. Among other interesting features, we were able and fortunate enough, to contact two ex-slaves, who gave talks from actual experience. It was a three part program—"The Negro Before, During and After Slavery."

The Rev. D. F. White, who has charge of the religious work at Camden and Millers Ferry, reports that since he has taken charge, the attendance has increased perceptibly. The Bible school, under W. G. Wilson, Jr., is moving forward

and the missionary society has taken on new life. Rev. White adds: "I found the YPCU and the Juniors doing excellent work. We have added to the session Prof. A. C. Peoples, Mr. D. A. Bridges and Mr. Geo. Washington, all very fine men. Two permanent committees have been appointed, — Personal workers to win men to Christ by personal approach and Visitation, to work for regular and increased attendance at the church services, and to look after the sick of the community." He has just closed a series of revival meetings with 13 members added to the church roll. The morale of the congregation is high and there is the finest cooperation on the part of the teachers and members. We ask your prayers for the continuance of the outlook for this work.

Chase City reports a good year in Home Economics—girls much interested and enjoying the study of "salads" and their work on different "menus." In one of the sewing classes, each girl bought material and cut and made herself a dress. The severe weather is not confined to the north for they are experiencing the same kind at Chase City. Many of the day students live at some distance and travel by "bus" and are unable to attend because of the unusual cold.

Mrs. Betty Taylor Groves of the Arlington school writes, "For the first time in many years, we had a gift for each one of the children on Christmas. We are truly thankful to our good friends in the north who made it possible for each child to get something. We are thankful for the second-hand clothing received. It has helped many. When the people come for the clothing they ask "Will you taken chickens, eggs, milk, butter molasses, corn or meal? I have no money." Many cannot give anything and they ask: "Can I do some work? I will sweep, scrub, cut wood or do any thing." Second-hand clothing is so much needed at all of our Alabama missions, so please remember their great need and poverty.

YOUNG WOMEN'S DEPARTMENT—METHODS

(Continued from page 412)

regular intervals during the noon hour. Fifteen minutes were saved for lunch. Forty-five minutes were devoted to the study of missions and a discussion of the points stressed. They used a book. It was as you see, not a haphazard coming together. It surely would be a much better way of spending the noon hour than what is witnessed in many many restaurants and cafeterias today. (Of course, thoughtful Christian girls are not of the number.) The lazying over a slight repast, punctured with whiffs of cigarette smoke, is all but wasted time! Yes, even the busy business woman may become interested in missions.

Another plan which solved the difficulty for the business girl was a six o'clock tea. They left the office at 5:30, had tea in the church at six and studied missions from 7 to 8.

In a rural community, a missionary society composed of twelve members, arranged a spend-the-day party with each member of the group. They sewed until lunch time. The program came in the afternoon.

Quite a good many programs made up by individual societies have been turned in for the use of the Loan Department. Please keep them coming just as soon as you complete them. There are some societies that very faithfully remember. A great many more have sent none yet. Keep this opportunity in mind in this year 1936!

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, 1201 6th Ave., Beaver Falls, Pa.

HOME MISSIONS

Mrs. Anthony Caliandro of West New York, N. J., reports much sickness among the children. Many of the people of the mission are on relief. Mrs. Caliandro has worked hard trying to clothe some of the children. The Red Cross has helped, but shoes are hard to get, and she has bought several pairs herself for the most needy. The Y.P.C.U. and Juniors are an inspiration and an encouragement in the work. Once a month a party is held for the Young People, also one each month for the children of the Sabbath School. At the Christmas entertainment every one received a box of candy, and each child received a gift from Santa. The adult service on Sabbath had an average attendance of forty-five and the mid-week prayer service an average attendance of twenty.

Miss Ruth Findley, missionary in Los Angeles presbytery, is now working in Culver City and the Westminster Church. The principal feature for the month was preparation of a White Gift pageant, with over fifty characters, all of whom were people of the community with the exception of two Wise Men and the hidden choir. The gift of self consisted of five of the Junior boys and the baptism of a primary child and her mother. A White Gift service was also conducted in the Westminster Bible School. The offering amounted to sixty dollars, and food and clothing were given to needy children of the Sabbath School and also taken to a Japanese Institution in Los Angeles.

Miss Mary Workman, missionary, pastor and general all around worker in East Mansfield, O., is spending her (summer) vacation at her home in Washington, Iowa. Miss Montgomery is in need of a much longer rest than the usual vacation, and the Board has granted her three months' leave of absence. The work is being taken care of by local people. The average attendance in Sabbath School for the month of December was between ninety and one hundred. We commend these good people for "carrying on" during Miss Montgomery's absence. Our prayer is that Miss Montgomery will gain in health and strength and that at the end of her leave of absence she will be able to return to the people and the work she so dearly loves.

EZEL SCHOOL NOTES

After an absence of several publications of the magazine, we are again glad to send our greetings to all our readers and supporters of the work here. Circumstances have caused quite a task in caring for the work to be done, and some things had to be neglected. Even though there has been no monthly message from Ezel, friends have not forgotten us, and in the beginning of this message we want to say to all of you, Thank you. No words can better express our feelings.

Winter weather has been severe here, as in all other places. In our six winters here, we have never experienced such a long siege of cold weather. In many instances it has worked quite a hardship for people, but kind neighbors have helped out quite a bit, and we are all trying to share in a united community spirit which brings happiness to all concerned. In our own work we have had to hire extra labor to keep fires going all night, watch the water system, thaw out pipes, etc. Possibly some of our readers can visualize clearly just what we are having to do. But there has been good coasting, good sledding, plenty to eat and enough fuel to keep bodies warm, and again

we are thankful. There seems to be no let up in sight for the next few days, so we are planning accordingiy. Of course, by the time this reaches your eyes, we shall be enjoying much more pleasant weather, and these words will serve as an aid to your memory that we have had real winter.

The first semester has closed in our school, and most successfully. As we begin the second semester we find that we have several new students, and all starting off well. Miss Sara Conrad, our most efficient principal, has returned to her work after recuperation from a serious operation. She wishes in this way to thank all who have remembered her in so many ways, knowing that you all express in your prayers and written messages a true friendship for her and the work here. We have been pleased to have the assistance of a new teacher in the person of Mr. William Heagen. Because of extra work, the Board has granted his presence to be with us during the remainder of the year. This is deeply appreciated. Mr. Heagen is a tireless worker, anxious to do more than his share of the work, pleasant always, and efficient. His presence among us makes a fine addition to our fine staff of teachers and workers.

Nor have we been without our share of disease. Many of our students have had measles, and many are still out of school because of this disease. We hope that the worst is over and that all may soon be back among us. There was a threatened outbreak of scarlet fever a short time ago, but the prevalence of the disease seems to have abated. So far none of our pupils have been stricken. Through the efforts of Dr. Maxwell, assisted by Miss Reynolds, of the Frenchburg hospital, every student was given the Dick test. Only a few of the students showed a positive reaction, which relieved our concern considerably. Those students are taking the immunizing serum which is made available at small cost. We are indeed grateful for this service by Dr. Maxwell, whose liberality at all times has been, and is, a great help to the work here.

The clothing sales continue to be an important business in the community. So many have been helped through this service, and it is all the more appreciated because of the extremely cold weather. Of course, because of the great demand for help, our supply is about exhausted. By the time this reaches our readers, we shall be in need of spring and summer clothing. We do deeply appreciate the help you have given us this winter. It has been fine. So many Junior societies have sent in donations, and Juniors, we do appreciate that very much. Many societies have sent us two and three contributions during the fall and winter months. That is great, and it certainly shows a fine spirit on your part. It may be that there are some who have not remembered us in this way this year, and we remind you that it is not too late yet. We want to hear from you at the earliest if at all possible for you to contribute.

The work of the church is progressing in a very fine way, we believe. The spirit that is manifest shows great growth. Handicaps have been before us, but they have been torn down by a conquering spiritual power which brings victory through a united effort. During the absence of the regular pastor, the Reverend Mr. Stephens of Frenchburg came to the congregation every Sabbath morning. His service in this trying time has been greatly appreciated by all. With things getting back to normal activity we are looking forward to greater things for all.

Thanking you for your continued interest in us, we ask that you will remember this work and the workers every day before the throne of grace.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
APRIL

Miss Hazel Bennett.....April 4
Miss Henrietta Moore.....April 6
Miss Eva M. Hewitt.....April 7
Miss Elizabeth White .....April 8
Dr. Maria White .....April 11
Miss Evelyn Cathcart.....April 11
Miss Laura Reynolds.....April 15
Miss Stella Robertson.....April 17
Miss Helen R. Brownlee, R.N....April 18
Miss Elizabeth Wilson.....April 21
Miss Mary Logan.....April 29
Miss Helen V. Weede.....April 29

EGYPT

In Tanta, the fourth largest city in Egypt, the Girls' Day and Boarding School was established in the early nineties and was soon a favorite with the community and blest of God. For some time this school was carried on in rented buildings but in later years a beautiful lot was purchased in the outskirts of the city and a fine new building was erected. It was dedicated in May, 1926 and is known as "The Mary Clokey Porter Girls' Boarding School," having been named in honor of the first Thank Offering Secretary. Miss Carol McMillan, who has had charge of the school for many years, sends a beautiful picture of the entrance to this School and tells how much they enjoy daily the beauty of this splendid School home. She counts it a great privilege to serve in such a beautiful place and writes: "As time passes and our work enlarges here in the School, the conviction comes to me over and over again that God guided us in planning the building to make such arrangements as our limited wisdom could not possibly know. For the new arrangement of the course of study which has been required by the Government, the building is admirably arranged, with a shifting of classes. Next year we plan to take the three Kindergarten years to the South end of the building, and have the first year on the main floor and the next two years on the ground floor. That will then leave four years of primary and four years of secondary work at the other end of the main floor, with the physics and chemistry laboratory on that floor."

Miss Ruth Williamson, who has charge of Kindergarten work in this School, reports a happy Christmas season. She had 150 little children from the first, second, and third years of Kindergarten as it is known there. They did look so pretty in their white frocks and were so happy singing Christmas carols and presenting gifts which they had made for their mothers. Sabbath before Christmas was such a blessed day. Communion was observed in the Arabic service and thirteen of their girls joined the Church, also the two little daughters of Dr. and Mrs. Hutchison of Tanta Hospital. The new minister at Tanta is an enthusiastic and consecrated young man.

Miss Edna Sherriff spent three weeks in the hospital at Assiut because of a dislocated shoulder. She is now much better and has gone to Cairo where she is serving in the Girls' College. She is enjoying the work and the staff is happy to have her there.

The Annual Meeting of the Association was held during the holidays and has been reported as a profitable one, although no details have reached us.

A cable from Alexandria announces the safe arrival of Miss Elizabeth McKibben and Miss Mary Harsh. We are very thankful indeed that these faithful workers have been kept in safety during their journey. Miss McKibben goes to Tanta Hospital and Miss Harsh to Assiut.

THE SUDAN

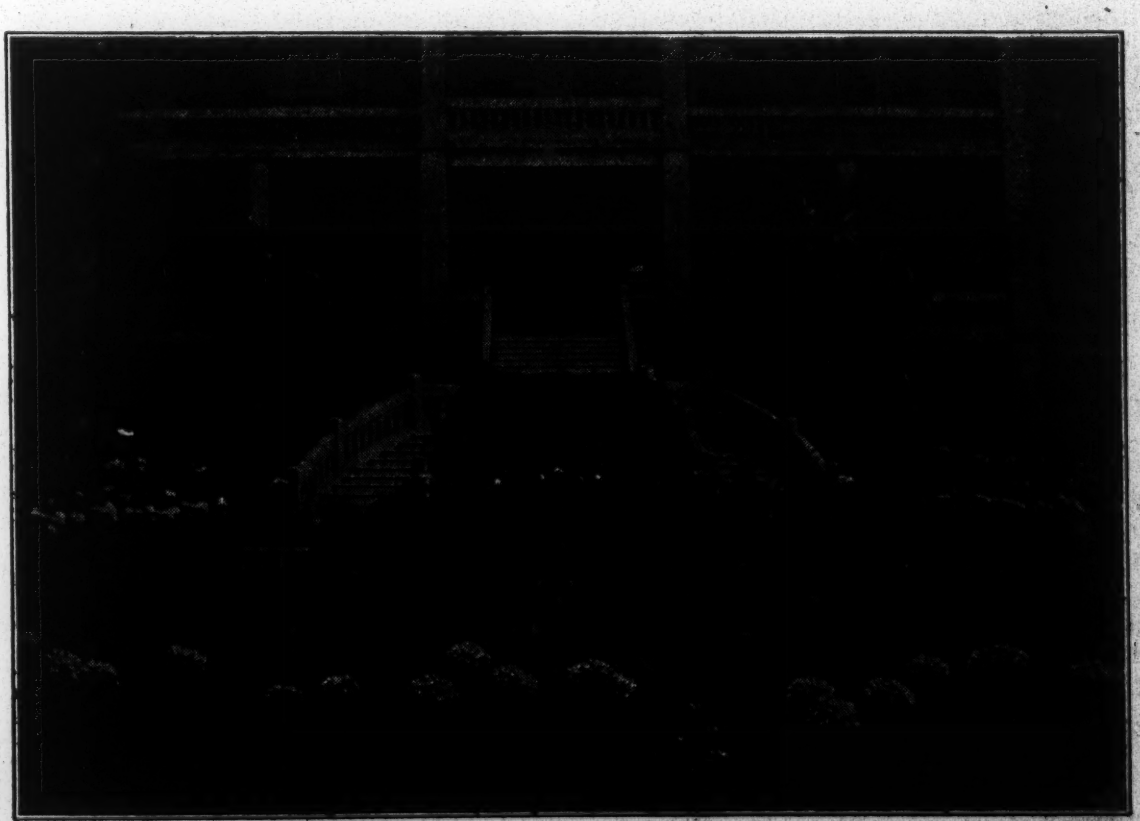
They had Communion service at Khartum North in the midst of a series of meetings at which a minister from Cairo preached. Two of the school girls joined the Church. Both of these girls were dependent upon the School for a home.

Two of the Bible Women from Atbara, sisters, attended the Institute held in Khartum North recently. They said it kept them busy studying their lessons out of class hours. One of them, who is employed by the Church Missionary Society, said this was the first Bible study she had ever had, aside from the Book of Romans, in English. The teachers studied the book of John in English with Miss Blair. They enjoy their classes with her very much. Miss Blair is making the best of the situation, although she is eager to get back to Ethiopia.

Miss Ray Huffman of Nasir, who is home on furlough, had the privilege of attending the Student Volunteer Convention in Indianapolis late in December and was very helpful in Dr. Taylor's Seminar. Although she had very little time to tell of her work, she said great interest was shown in the exhibits that she and Mr. Buchanan had brought from the Sudan and Ethiopia. They were the only ones present who had curios and these certainly did attract attention. The python skin and grass skirts and wildcat skins showed up so nicely and, thus attracted to the booth, many also saw the smaller things. Miss Huffman had to spend much of her time at the booth but was able incidentally to explain things and tell of her work. She is already looking forward to the time when she can go back to Nasir.

ETHIOPIA

Sometimes letters are lost in the mail and this results in distress or inconvenience to those who were expecting word from friends. This



The Mary Clokey Porter Girls' Boarding School, Tanta, Egyt. Showing Chrysanthemums when at their best.

was the case with a letter from Ethiopia which was written in August when our three missionaries in Addis Ababa wrote concerning their desire to remain at their work after they had been advised to leave Ethiopia. We have recently received a copy of this letter and are much interested in the reaction of our missionaries. They told of the great need there was for them to remain in the Hospital on account of the many Ethiopian patients and also some missionaries and other Europeans. In addition to this the Emperor was counting on our hospital to stay open if war came. That would mean, of course, that he expected the nurses to remain. August 18, the day set apart by the home Church as a Day of Prayer, was also proclaimed by the Emperor as such. Our missionaries all attended the special service held in St. George's Cathedral on that day. They were conducted to a special section next to His Majesty and provided with chairs, where the Emperor personally greeted them. After the ritual service the Archbishop made a speech in which he mentioned that the Day of Prayer had originated in the United Presbyterian Church of North America. He also mentioned our hospital especially. The missionaries felt that it would seem inconsistent to the Emperor and to the people for a Day of Prayer to be proclaimed for Ethiopia's deliverance and then for the missionaries to leave the country even before war had ben declared. At the present time the hospital work has been rather heavy, although as yet they have not had any wounded to care for. The conditions remain the same in Addis Ababa—quiet and peaceful—and they are able to go out as before. They scarcely know that war is on except for the news every day.

One of our missionaries writes: "Just think of the opportunities we would have missed if we had left in September. I believe the Lord has in various ways set His seal upon our staying. . . . We were shocked by the sudden death of Dr. Hockman; it seems like a bad dream from which we may awaken at any time and our Doctor will walk in as before. He was so full of life and energy and fun and so good to every one of us. He was like a brother—teasing us or working with us or making something for us. We were like one big

Part of the crowd at R. R. station to bid Miss Fleming Good-bye.

family, and now how we are scattered! Mr. Russell is just now in Desseye on Red Cross business; he was away for Christmas, too. Dr. Cremer had to take every responsibility on himself after the news of Dr. Hockman's death came. He was wonderful and managed so well for one who is so new to the country. Dr. Hockman's body was brought up by plane Sabbath morning and a service was held in the Chapel that afternoon. The coffin was covered with a Red Cross flag and buried that way. Although there was so much sorrow over his death, there was triumph and joy also for we know he is with the Lord and it is far better for him. The greatest sorrow is felt for the little wife and the new baby away off in Egypt. She has been wonderfully brave and fine through it all. We are so glad Ruth Nichol was with her at the time for she understands as no one else in Egypt could."

Our workers in Ethiopia are so anxious to have Miss Nichol return to take up her work again. The girls are clamoring for school to open and it is hard to tell them they do not know when school *will* open. In the meantime Miss Nichol is teaching in Egypt and her work is very much appreciated there. Mrs. Hockman is still in Assiut. She is anxious to go back to Ethiopia some time but feels she cannot do this at the present time. She asks for the continued prayers of the Church that she may be guided in knowing what is the right thing for her to do. She feels that there is so much to be done for the women in Addis Ababa and she and Miss Nichol were working out a program when they had to leave Ethiopia on account of the war. Let us all remember in our prayers all these our workers who are so devoted to Ethiopia. It is so easly to forget that through prayer we too may have a part in this great work.

INDIA

Many of the people of India delight in showing their love for our missionaries and their appreciation of what they are doing for them. This is expressed in various ways. Just before Miss Betsy Fleming left India for her furlough, a farewell

Miss Betsy Fleming on the train leaving Sargodha.

party was given in their honor. She wore the Indian sari given to her by the school girls and was seated in a chair covered with garlands. Twenty-eight garlands were then put around her neck. When she was on the train ready to leave India, she was again decorated with thirty-eight garlands, most of them of beautiful roses.

India has been having cold weather following several nice rains but the missionaries hoped the cold would not last long on account of

the children who go to school so poorly clad. In the Pasrur Boarding School the girls were rather chilly so were permitted to go to school wrapped in their blankets. "They looked like a crowd of Fakirs." There are 188 girls in this School to feed and clothe this year so the fact that they have been blessed with good health all year is a cause for great thankfulness to all those in charge. There is a staff of fourteen teachers and all are very good in helping to carry the responsibility of caring for this big family.

The request of the Mission to grant Miss Hazel Bennett a lantern outfit was granted by the Women's Board. There is a growing interest in the lantern for the telling of the message and in recent years Miss Bennett has been able occasionally to get the use of some other person's lantern. She feels that such equipment is invaluable for constant use, having found that it greatly facilitates her approach to the very large communities for which she is responsible in her work among the women.

Just after Annual Meeting the Executive Committee of the Synodical had a meeting to discuss plans for taking charge of the work which has been done by the Gurdaspur Home for Women and Children. The women of the Indian Church were very willing to assume this responsibility if they could begin in a small way.

At the close of the Annual Meeting the Resolutions Committee made report and among the resolutions adopted were: "The joy of the Lord is in us and our joy in Him and in His service came to us in a new way, stirring our hearts to new praise of Him who is our all in all. The return of our missionaries from furlough brought us joy and new confidence. We thank God for the loyal forces in the home Church which have made this possible. We are grateful to our Heavenly Father for the past year's mercies and leading, in our individual lives and as a Mission."

SUGGESTED DEVOTIONAL SERVICE—

(Continued from page 392)

Interpreter:

"The Cross of Christ, on which He was extended, points, in the length of it, to heaven and earth, reconciling them together; and in the breadth of it, to former and following ages, as being equally salvation to both."

(*Reader and Interpreter exit.*)

Leader:

Christ's atoning work was finished as He hung on the Cross; but to-day He looks to us to carry the knowledge of His finished work to the ends of the earth. To-day we are to study what the gospel of the Cross is doing in Egypt. Let us pray—

(1) That we be thankful for Christ's finished work on the Cross.

(2) That we all have a share in the promulgation of the gospel of the Cross.

(3) That Egypt may know the power of the Cross.

Closing Song: Bible Songs Hymnal No. 83.

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

SHOWER BARREL MAGAZINES

Subscriptions to the various children's magazines known to the Juniors as "Shower Barrel Magazines," were sent by the Juniors for the year 1936, to all the missionary children on the foreign fields with the exception of those in Ethiopia. The list of magazines and of the families receiving them is published in the March issue of The Junior Missionary Magazine.

ANNUAL REPORTS

Blanks for the Annual Report have been sent to all Presbyterial Junior Secretaries and should very soon be received by the local societies. This year the report on Junior Standards will be made to the Presbyterial Efficiency Secretaries and will be sent by them to the Presbyterial Junior Secretaries to be entered on their reports to the General Secretary. Societies are urged to report on all questions asked on the blanks. If the grade on Junior Standards is not as high as could be wished, please report it any way. A low grade is much better than zero when the Presbyterial average is made out. Also remember that the Junior grade counts one third in finding the general Presbyterial Efficiency Rating. This is an additional reason why the Junior report should be complete and as good as it is possible to make it. The general Standard of Efficiency Rating should be higher—not lower—since the Juniors are now being averaged with the Women's and Young Women's societies to find the general rating.

EZEL SCHOOL

Dear Juniors:

We sent out to your leaders several weeks ago a card asking that you send us used clothing. The response to that request was most hearty. Many societies sent us fine boxes, and the help that you afforded the little ones here is most deeply appreciated. I wish you could know all of our Juniors. They are a fine bunch, full of life, anxious to know what they can do to please Jesus. Well, that is just like your society, is'nt it?

Now I want to thank you for being so liberal. Many of you did not send, but that is all right. There is still time if you will do so at once. Will you not do that? Thank you. We hope you will have a good year in your societies. Our Juniors send their greetings to all the Juniors in the church.

Yours in Jesus service,

Ray M. Davis.

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
OVERLOOK SANITARIUM
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Elizabeth McLaughry, M.D., Director

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Mrs. Joseph M. Heagen, Editor
Subscription price, single copy 25 cts.
Ten or more copies to one address 15 cents each.
Send to MRS. W. R. McMUNN
302 Hastings Ave., Oakdale, Pa.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

TWELVE BASIC FACTS

1. Alcohol is an irritant, depressant, narcotic drug.

2. It deprives the tissues of oxygen, hinders the functioning of every organ and endangers health by decreasing the efficiency of the body's defense mechanism.

3. Alcohol suppresses the higher controls which are the products of moral and social teachings, thus causing disharmony with the modern environment.

4. By its effect upon the central nervous system, alcohol slows the reaction time, causing the deaths of thousands of men, women and children on our highways.

5. It decreases physical efficiency, impairs the value of mental effort and disturbs the psychology of the individual.

6. Alcohol is a habit-forming drug. A constantly increased quantity is required to produce a given effect.

7. Because of the habit-forming characteristic, three persons of every ten who drink become alcohol addicts; that is, they can discontinue the practice only at the expense of grave discomfort and disturbance.

8. Of those who do not become addicts, the majority suffer degenerative changes in the organs and in the vascular and nervous systems.

9. The traffic in alcohol is productive of waste, crime and social deficiency. The social burden is comparable only to that of war and disease.

10. The alcohol custom and traffic are rooted deeply in physiological, psychological, economic, social and political motives. The problem is allied to nearly every other problem, being at once cause and effect.

11. The social good can be served only by policies which look toward a diminishing consumption of alcoholic liquors. Any policy with this purpose and result is acceptable; any other policy is morally wrong and socially disastrous.

12. Prohibition of the liquor traffic, by aligning all of the powers of government against the habit and the traffic, has served the social good better than any other policy so far tried. There may be better ways of dealing with the liquor traffic and the drinking custom; they have not yet been demonstrated.

I look not back—
Such looking is too painful;
The vanished years,
But fill with vain regrets;
I leave the past with Him,
Who, not disdainful
Of His own handiwork,
Forgives, forgets.

Nor forward—
Who could bear the knowing
Of all the unseen
Holds within its shade;
Sufficient that,
He, daily grace bestowing,
Even in darkness
To walk unafraid.

—Selected.

Out of suffering comes the serious mind; out of salvation the grateful heart; out of endurance, fortitude; out of deliverance, faith.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

The themes for the coming year will be—foreign, Africa; home, The Negro in America. The foreign book, called *"Congo Crosses"*, will be ready for distribution this month. It is a study of Congo womanhood by Mrs. Julia Lake Kellersberger, a missionary to the Belgian Congo under the Presbyterian Church in U. S. Its cover design in blue and orange was painted by the Rev. William Burton, Congo Belge, especially for this book. It is a picture of a Congo woman, recently become Christian, who is the wife of an African witch doctor, one of the leaders in the Secret Order that eats human flesh. You will be interested in her "permanent" which is much too intricate for busy America, for it takes sixty hours to effect and four hundred hours a year to keep presentable.

The book is equally interesting inside the covers. There is a liberal number of illustrations, and of pen sketches by the artist of the cover page; a map in color of Africa adds to its value as a study; last of all, its subject matter will hold you, for as her introducers say of her, Mrs. Kellersberger writes sympathetically, sometimes humorously, of that which she knows, and she has divined just what things of the every day life of these Congo women would intrigue us American women. Really I do not see how we can wait almost a year to begin the study of this book. It will be 50c paper; $1.00 cloth.

The Juniors will be marching right along beside their mothers in their study of *Camp Fires in the Congo.*

At this writing we have not seen the home book by Dr. Chas. H. Johnson on *The Negro in America,* but because almost from its beginning our church has been engaged in this field we are certain to be deeply interested.

Before we begin the study of either of the above books we are to take up THE DAY by R. H. Martin, D.D.—a pamphlet on the Christian Sabbath. I read of "the assembling of ourselves together," but I do not interpret it— do you?—to mean at the movie, the merry-go-around or the ball field. When there is a tendency to make this day like Saturday or Monday, when less than one half the membership presents itself for worship, it is well that we consider the Christian's Sabbath and what it would mean to America to lose The Day. "No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then pandemonium."—Crawford Johnson.

The *Reading Course Certificate* is ready. Presbyterial Literature Secretaries will remember that according to the Plan they are to report to the Literature Department the *number only* of certificates needed as awards to those who have completed the required reading.

PRAYER CYCLES—We think them very attractive in this "Coolidge grey."

Is your society supplied? 10c each; $1.00 per doz. $7.50 per 100.

LEAFLETS FOR APRIL PROGRAMS

The Countless Egyptian Villages, 2c.
They Brought Their Children to Jesus, 3c.
Broadening Horizons in Egypt, 3c.
Higher Education of Girls in Egypt, 3c.
In and Around Cairo with the Bible Woman, 2c.
Child Welfare Notes, 3c.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881 — Chakwal, North India
**Mrs. W. T. Anderson — Sialkot City
Miss Ruth Ardrey, 1924 — Sialkot City
Miss Hazel Bennett, 1908 — Gujranwala
Miss Roma B. Beatty, 1909 — Badomali
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Rebecca Jean Black, 1921 — Sialkot City
Miss Lois Boyd, 1918 — Pasrur
Miss N. Addaline Brandon, 1931 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Laurella G. Dickson, 1897 — Pasrur
Miss Ella M. Gordon, 1893 — Campbellpur
Miss Vida J. Graham, 1922 — Pathankot
Miss Nancy Hadley, 1904 — Zafarwal
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva H. Hewitt, 1930 — Sargodha
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — South Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Sarah Jane Lamont, 1928 — Sialkot City
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 — Zafarwall
Miss Maude M. Miller, 1925 — Sheikhupura
Miss Henrietta Moore, 1898 — Pathankot
Miss Sara A. Moore, 1917 — Pathankot
Miss Margaret L. Murdoch, 1924 — Campbellpur
Miss Marian T. Peterson, 1930 — Sialkot City
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C Sharp, M.D., 1932 — Sialkot City
Miss Rose Shereda, 1928 — Sargodha
Miss Kate E. Spencer, 1918 — Sargodha
Miss Georgia Wengert, 1920 — South Sargodha

(*) Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 — R. D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920, — R. D. 1, Janesville, Wis.
Miss Margaret Fehlman, 1918, — 904 Publication Bldg., Pittsburgh, Pa.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 — Milton, Oregon
Miss Olive Laing, 1912, — 904 Publication Bldg., Pittsburgh, Pa.
Miss Lillian McConnell, 1902 — c/o Mrs. W. J. Mitchell, 508 Wildwood Ave. — New Castle, Pa.
Miss Jean Morrison, 1895 — Oskaloosa, Iowa
Miss Willa Ramsey, 1921 — c/o Rev. F. G. Wright, R. D. 1, Irwin, Pa.
Miss Vivian L. Trimble, 1921 — Blanchard, Iowa
Miss Helen V. Weede, 1928 — 514 N. Broadway, Sterling, Kans.
Miss Dora Whitely, 1911 — 227 N. Jefferson St., Canonsburg, Pa.

RETIRED

Miss Mary A. Lawrence, 1893 — c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 — 134 W. 7th St., Rushville, Ind.
Miss Elizabeth McCahon, 1875 — c/o U. P. Home for the Aged, Wilkinsburg, Pa.
Miss Rosa McCullough, 1879 — Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 — Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1924 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Miss Minnehaha Finney, 1894 — Mansura
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Alice Grimes, 1924 — Minia
Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice L. Knowles, 1932 — Assiut
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Tanta
Miss Jeannette McCrory, 1916 — Minia
Miss M. Evelyn McFarland, 1919 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Sara B. Meloy, 1923 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Luxor
Miss Frances M. Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Cairo
Miss Isabel Simpson, 1931 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen May Walker, 1930 — Tanta
Miss Laura B. Walker, 1904 — Luxor
Miss Ethel L. Weed, 1919 — Alexandria
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Ruth Mary Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut

NOW IN THIS COUNTRY

Miss Davida Finney, 1914 — 111 E. First St., Springfield, Ohio
Miss Martha C. Glass, 1921 — 809 East 2nd Ave., Monmouth, Illinois
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, Colorado
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 — 3044½ Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915 — 518 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 — 318 Orange St., Wilmington, N. Carolina
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S. E., Grand Rapids, Mich.
Miss Laura Wright, 1921 — Morning Sun, Ohio

THE SUDAN

Miss Mary E. Coie, 1919 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Marguerite McClellan, 1926 — Khartum North
Miss Mary Jane McKnight, 1922 — Khartum North
Miss E. Verna Pillow, 1930 — Omdurman
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Una Coie, 1918 — c/o E. B. Kinne, Blockton, Iowa
Miss Ray Huffman, R.N., 1924 — 315 E. Fourth St., Oklahoma City, Oklahoma
Miss Aulora R. McIntyre, 1911 — Lenox, Iowa

"Holy Women at the Tomb."

A LITTLE TIME APART

CERTAIN WOMEN

" . . . certain women also of our company made us astonished, which were early at the sepulchre."—Luke 24:22.

Certain women heard a message
From the angel at the tomb.
Marv'lous was this Easter message
With its promise 'gainst death's doom.

Certain women had a message
Who were early at the grave.
They had seen the Risen Saviour
Who had power o'er sin to save.

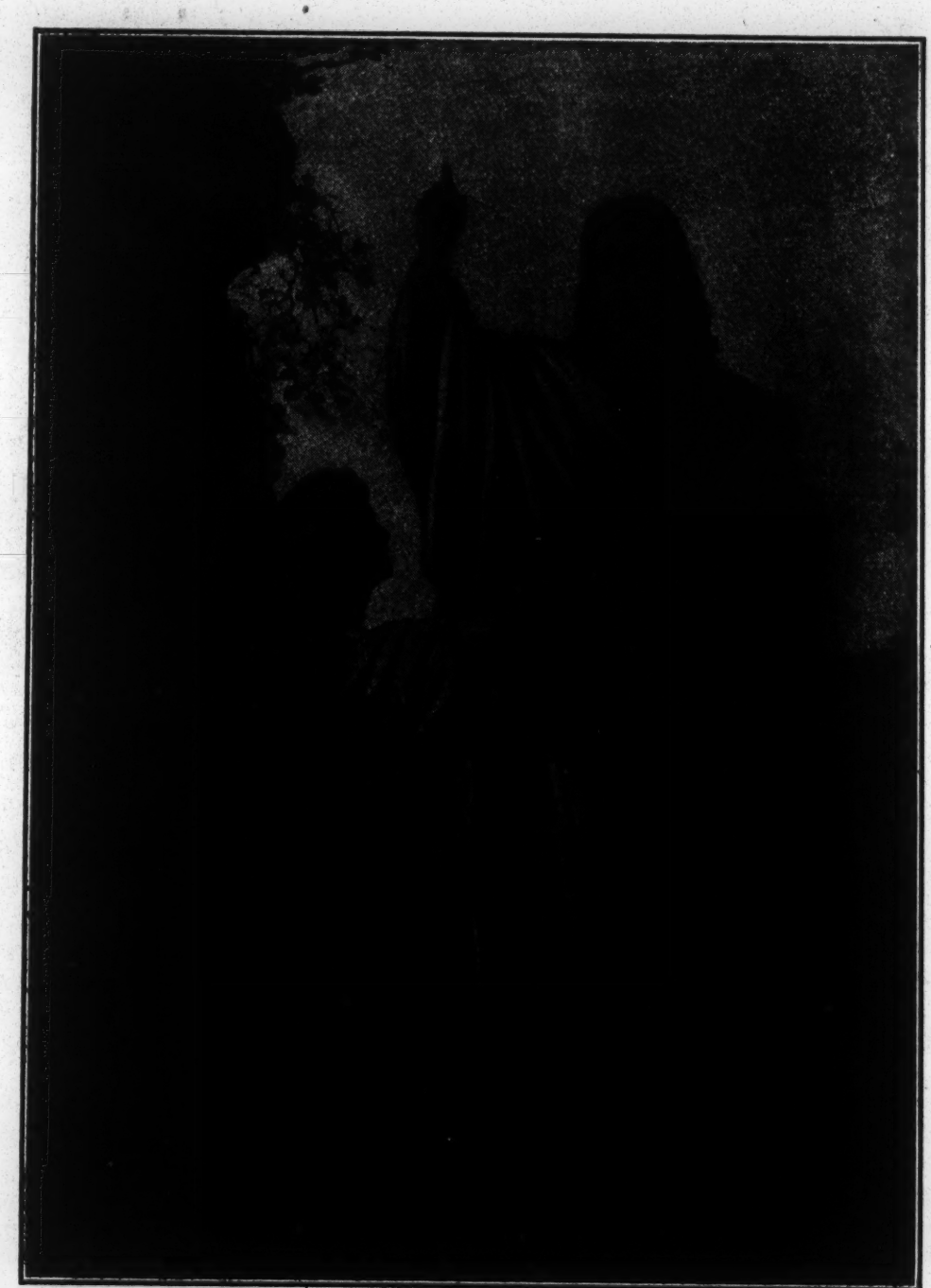
Certain women told the story
Of the Resurrected One.
All who heard them were astonished
At the story of God's Son.

Certain women gave a message
On that far-off Easter Day.
Swift were they to tell Christ's story,
Pointing out to men the "Way."

Certain women have a message—
We who love and serve the King.
Marv'lous is our Easter message—
This: "O death, where is thy sting?"

Certain women have this story
That the whole wide world should know.
Rise, O women, tell this message
And obey Christ's word to "Go!"

—*Mrs. Charles Wright Fulton,*
Secretary of Prayer Groups.



Plockhorst. (Courtesy C. U. Herald)

Easter Morning